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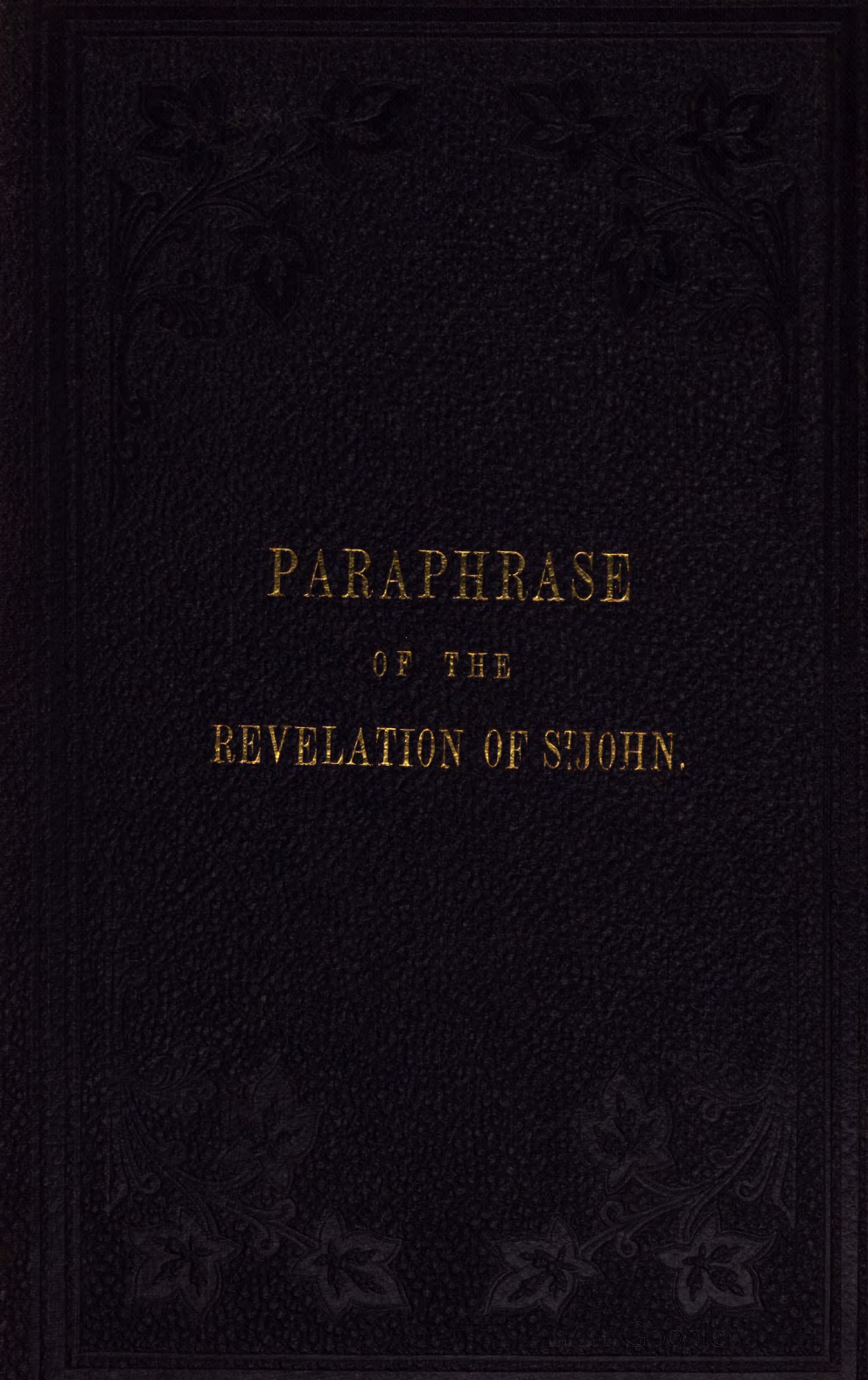
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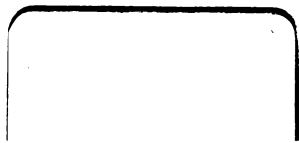
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PARAPHRASE
OF THE
REVELATION OF ST. JOHN.



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PARAPHRASE
OF THE
REVELATION OF SAINT JOHN.

PARAPHRASE

OF THE

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OF THE

REVELATION OF SAINT JOHN.

ACCORDING TO

THE HORÆ APOCALYPTICÆ OF THE REV. E. B. ELLIOTT, M.A.,

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

DRAWN UP BY ARCHDEACON PRATT.

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PREFACE.

THE page of Prophecy is invested with a more than ordinary degree of interest at the present time, in consequence of the political aspect of Europe. All who have been brought up in the old Protestant view of the Apocalypse are looking forward to the year 1866, as an epoch when some great events are to occur, which will materially affect the prospects and condition of the Papal Power. Many have but an imperfect knowledge of the evidence upon which this expectation is based; as there are but few who make the subject a matter of study. They gather their impressions from detached texts of Scripture and the comments they hear upon them; and some are as likely to be swayed by one system of interpretation as by another, since they have no comprehensive and intelligent view of Prophecy taken as a whole.

The following Paraphrase was drawn up a few years ago, soon after the first appearance of the Rev. E. B. Elliott's *Horæ Apocalyptice*, and was published in a religious periodical in Calcutta. The object was to assist persons interested in the subject in forming a judgment concerning this scheme of interpretation, which many regard as the most complete which has been yet proposed. The compiler does not wish it to be understood, by his publishing this Paraphrase, that he necessarily adopts the interpretation here set forth. He considers it worthy of grave consideration, and thinks it desirable that the grounds on which it rests should be extensively known. The Paraphrase has been revised and corrected by the last edition of the *Horæ* (the 4th), and is now published in England with Mr. Elliott's sanction.

Mr. Elliott is an expositor of the school of "the pious and profoundly learned" Joseph Mede, Sir Isaac Newton, Bishop Newton, the Rev. Messrs. Davison, Thomas Scott, Faber, and other writers still living, who consider the main topic of the Apocalypse, as far as it has hitherto been accomplished, to be the rise and development of POPERY, with many attendant

circumstances which have affected the history and progress of the CHURCH of CHRIST upon earth. No one expositor since Mede has done so much as Mr. Elliott has in removing difficulties, clearing up doubtful points, and filling up details in this scheme. His antiquarian research, extensive reading, profound erudition, and sound scriptural views, have all been brought to bear with great advantage in his elaborate work—for which, we doubt not, his name will ever occupy a prominent position among prophetic interpreters.

In this attempt to give a condensed Paraphrase of the Apocalypse, embracing the main results of a work consisting of four large octavo volumes, readers must not look for a vindication of the statements and views which are here adopted; for this they must go to the work itself. And should they hesitate at receiving any of the statements here made, they must not judge the author through the medium of this brief summary, but enter upon an attentive study of the volumes for themselves. It is hoped that this Paraphrase will have the double effect, of inducing some to procure the original work who do not already possess it, and also of refreshing the memories of others who have made it their study.

The Paraphrase does not embrace those parts of the Apocalypse which, it is conceived, are as yet unfulfilled—for *there*, it is thought, all expositors break down; and it is natural they should. It seems to savour too much of self-confidence to enter upon such ground, except in the most general manner. We should mark the events of the world's and the Church's history, and be sitting upon our watch-tower, waiting for the unrolling of the Scroll of Prophecy, as time brings on the development of the predictions involved in its mysterious folds.

The text, it will be observed, is printed in italics, so as easily to be separated by the eye from the paraphrase; where it is at all broken up, and the parts are involved with the words of the paraphrase, the text is, for facility of reference, given also on the side. The translation differs very seldom from the authorized version, and where this occurs the variation is slight.

J. H. P.

CALCUTTA, 1862.

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PARAPHRASE OF THE APOCALYPSE.

INTRODUCTION.

SAINT JOHN IN PATMOS.

It was in the year of CHRIST 96, or of ROME 849, that the visions of the Apocalypse were revealed to St. John.

These two eras in which we mark the date—eras perhaps the most famous in history—take their names from the kingdoms, between which from thenceforward was to lie the visible contest for the supremacy of the world. Of the one, the then living ruler and head was the Emperor Domitian, the last of the twelve Cæsars, engaged at the time of this revelation in bitter persecution of the Christians in his empire. Of the other, the most eminent member and director—for spiritual head it acknowledged none but the LORD JESUS Himself—was the last and only survivor of Christ's twelve Apostles, who was also a sufferer in the persecution.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ (I. 9)—such is the account the banished and persecuted Apostle gives of himself. He was now far advanced in life, much beyond the three-score years and ten which have been noted as the age of man.

How peculiar, no doubt, were the thoughts and feelings, recollections and anticipations, joys and sorrows, which filled the mind of the aged saint in his exile!

Sixty years had now passed away since the Ascension of his blessed Lord—an event and scene which could never fade away from his memory; no less than the cheering words of the angels robed in heavenly white, “Ye men of Galilee, why stand ye so gazing up into heaven? This same Jesus shall come in like manner as ye have seen him go into heaven.”

His brother Apostles had fallen asleep in Jesus without having received the promise of His coming—though they seem ever to have been in expectation of its speedy accomplishment. But the years which now had passed, had shown that other events must first transpire and other predictions be fulfilled. Thus Jerusalem was now no more: the temple with its ritual and worship had been swept away. But the kingdom of Christ, like a grain of mustard-seed, was growing and spreading. In many a city and many a town, in the vast Roman empire, had a little church been gathered, and its leaven was spreading through the villages around. So that when the aged Apostle, under permission to emerge from his subterranean prison in the mines of Patmos, to breathe the breath of heaven, looked and followed with his eye, far off, the indented coast of Asia and then of Thrace and Greece, with its bays and gulphs and islands and far-stretching capes and promontories, his thoughts would dwell on every spot where the name of Christ was named. Joy and grief, pain and hope, prayer and praise, would fill his breast and find utterance on his tongue as he passed from place to place.

In part we can unfold the tenor of his thoughts. We have the expression of his mind in his own writings—his Gospel, his Epistles, his Apocalypse. CORRUPTION he beheld at work already even in the church itself—through false doctrine and heresy. Tares and wheat, he saw, must grow together till the harvest.

He could not forget indeed what had been foreshown, respecting the coming future, to one and another of the Lord's Apostles; and how some grand Apostasy from the faith was to be expected, ere the second advent of the Lord Jesus should occur. So especially St. Paul had been inspired to write to the Thessalonian Christians:—"that day shall not come except there come a falling away," or the Apostasy, "first;" to which are added certain memorable words respecting the Chief of the Apostasy; "and that Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

Indeed to St. John himself the same issue of events had been revealed; and he had been directed to remind the Christian Church of this great coming enemy under the very remarkable name of THE "ANTI-CHRIST." A name indeed notable! For it was not pseudo-Christ, (one of those false self-styled Christs, in professed exclusion and denial of Jesus) whom the Lord declared would appear in Judæa before the destruction of Jerusalem; but it was a name of new formation, expressly compounded, it might seem, by the Divine Spirit for the occasion, as if to convey some idea through its etymological force which no older word could so well express. ANTI-CHRIST, appearing as a Vice-Christ in the mystic Temple or professing Church, and in that character act the Usurper and Adversary against Christ's true Church and Christ himself.

But WHEN and HOW and WHENCE his manifestation? The prophet Daniel had already seemed to connect this Anti-Christ with the ROMAN EMPIRE (Dan. vii. 8, 20 : xi. 36), the last of those four kingdoms which were to hold in succession the Supremacy of the World, until the times of the Gentiles were fulfilled. St. Paul had spoken, too, of the seed of the

Apostacy which was to bring forth Anti-Christ, as already sown (2 Thes. ii. 7); but that ere his development there was a certain hindrance first to be removed out of the way—a hindrance well understood in the Church to mean the Roman Empire as at that time constituted.

Thoughts of these coming events were doubtless much in the mind of the beloved disciple, during his exile in Patmos: and at length a revelation was given him for the instruction of the Church upon these momentous topics.

I was in the Spirit, he tells us, on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last. It was the Lord himself that spoke. And, What thou seest, he added, write in a book, and send it unto the seven Churches which are in Asia (I. 10, 11).

The vision then proceeds with a revelation of the existing state of these Churches. This occupies the second and third chapters. With these parts of the book we are not concerned, and therefore pass on to what follows—the revelation of THE THINGS which should be HEREAFTER (I. 19.)

THE SYMBOLIC SCENERY OF THE VISION.

IV. 1. *After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.*

2. *And immediately I was in the Spirit.* And in the heaven of heavens above I saw the temple of God, with its most holy place and the ark of the covenant (XI. 19) and the divine glory (as will soon appear); with its holy place also, and the golden altar of incense, and seven burning lamps (VIII. 3: IV. 5). No veil was there, as of old in Jewish days; what passed within was seen without. For the veil had been rent at the Redeemer's death and the way made open into the holiest by the blood of Jesus. A court, too, appeared with an altar of sacrifice (VI. 9); and an outer court also, as in the temple of old (XI. 1, 2). Other objects were seen in connected landscape around and beneath the temple. Nearest was Mount Zion and its holy city (XIV. 1: XI. 2).

Then beneath and beyond, far stretching in the distant view, the miniature but living landscape of the Roman Earth and its great city. In the firmament, above this lower scene, but distinct from the heaven of heavens, were the sun and the moon and the stars; and on the earth the flowing of rivers, the movements of tempests, and other changes, all prepared in vision, to act symbolically, as it were in a living scene, the things which were coming on the earth.*

And I looked and, behold, a throne was set in the holiest place in the temple in heaven, and (one) sat on the throne.

* These particulars of the scene which appeared to St. John in the vision are gathered, as the references show, from the incidental mention of them in the course of the book.

3. *And HE that sat—Jehovah, King of Saints, Lord of all—was to look upon like a jasper and a sardine stone, fearful and glorious: and there was a rainbow round about the throne, the gladdening memorial of the covenant of grace, in sight like unto an emerald.*

4. *And round about the throne were four-and-twenty seats: and upon the seats I saw four and twenty elders sitting, representatives of the redeemed from among men, clothed in white raiment: and they had on their heads crowns of gold.*

5. *And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits, or the seven-fold Spirit, of God.*

6. *And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four living creatures, who seemed to be leaders in the heavenly worship, full of eyes before and behind.*

7. *And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face as a man, and the fourth living creature was like a flying eagle—which seemed to denote the courage, patience, intelligence, and heavenly soaring of these holy beings.*

8. *And the four living creatures had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

9. *And when those living creatures give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,*

10. *The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,*

11. *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*

V. 1. *And I saw in the right hand of him that sat on the throne a book or scroll written within and on the backside, wherein was inscribed the things which should be hereafter: and it was sealed with seven seals.*

2. *And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof!*

3. *And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.*

4. *And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.*

5. *And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.*

6. *And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.*

7. *And he came and took the book out of the right hand of him that sat upon the throne.*

8. *And when he had taken the book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.*

9. *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*

10. *And hast made us unto our God kings and priests: and we shall reign on the earth.*

11. *And I beheld, and I heard the voice of many angels round about the thrones and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;*

12. *Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

13. *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the thrones, and unto the Lamb for ever and ever.*

14. *And the four living creatures said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.*

PART I.

THE FIRST SIX SEALS.

§ 1.—THE TEMPORARY GLORY WHICH WAS ABOUT TO APPEAR IN THE PAGAN EMPIRE OF ROME, AND THE DECLINE AND FALL WHICH WERE SOON TO FOLLOW, ENDING WITH THE ESTABLISHMENT OF THE CHRISTIAN CHURCH IN THE ROMAN EMPIRE.

VI. 1. *And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four living creatures saying, Come and see.* For now were to be revealed

the closing destinies of that fourth and last of Daniel's kingdoms, the Pagan Empire of Rome, the continuance of which upon the earth alone hindered the development of that fearful apostacy, that "mystery of iniquity," which the Apostle Paul foretold should precede the coming of the day of Christ. (2 Thes. ii. 1—12). And as the kingdom of the Medes and Persians had been figured of old to Daniel under the image of a ram, and the kingdom of Greece by a goat, so now under the well-known emblem of the Roman power, a Horse with a Rider, going forth under successive aspects, were the last four changes to be predicted, which should terminate in the utter overthrow of this mighty Kingdom.

2. *And I looked upon the earth below, and I saw, and behold a white horse!*—the empire in the aspect of prosperity. *And he that sat on him, the reigning emperor as soon appeared, had—not the*

A. D. 96.

javelin, not the sword—but a bow, a well-known sign of Crete, to mark the new succession of emperors who should reign through these prosperous times:—first, Nerva, himself of Cretan birth; then Trajan and Adrian and the Antonines, each adopted by his predecessor in a manner peculiar to these five emperors, and all therefore reckoned, in strict accordance with the Roman law of adoption, as of Nerva's family, and emperors of the same, the Nervan, dynasty, in whom resided the ruling power during this period.

VI. 1. *And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four living creatures saying, Come and see.*

2. *And I saw, and behold a white horse: and he that sat on him had a bow: and a crown was given unto him: and he went forth conquering and to conquer.*

VI. 3.] *Second Seal. First Symptom of Decline in the Roman Empire. 7*

And therefore a crown was given unto him to mark the rider's imperial character. It was the *στέφανος*, the laurel-crown, to mark the times, and not the diadem of later days. And he went forth conquering and to conquer, —and this throughout a period of 80 or 90 years, of which it might be said, a "golden age" had appeared, of prosperity at home and of success abroad, scarce to be paralleled in history, one "unstained with civil blood," but victorious wherever foreign wars were waged, against Suevi, Dacians, Britons, Moors, Germans, Jews, or Parthians.*

3. *And when he had opened the second seal, I heard the second living creature say, Come and see.* The white horse of prosperity and triumph was past away.

3. *And when he had opened the second seal, I heard the second living creature say, Come and see.*

4. *And there went out another horse that was RED—the colour of war and bloodshed, and power was given to him that sat thereon to take peace from the earth.* The condition of the empire was changed. A principle of disorder and disor-

4. *And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*

ganization began to appear. The first symptoms of dissolution showed themselves; and peace was so taken from the inhabitants that they should kill one another, that is, in civil war. He that sat and ruled was no longer he who wore the

A. D. 185.

imperial crown. Into whose hands the real authority now had passed, the last expressive symbol thus plainly indicated. *And there was given unto him a Great Sword*—the acknowledged symbol of the military profession, and more especially indicative, in the manner of its presentation under the Roman rule, of the offices of the Prætorian Prefect at Rome itself, and of the Imperial Lieutenants in the provinces, the highest and greatest of Roman military functionaries. And behold! a system of Military Despotism comes in. Revolution and civil war and bloodshed stain the page of history.† Commodus, the first emperor of this bloody period, is assassinated. In a few days his successor meets the same doom. In the space of half a century nine Emperors are murdered! so dreadful were the deeds of blood through this fearful period, within the limits of the empire itself, not in foreign war, that the crimson dye of its emblematical horse could alone denote its bloodstained condition.‡

* "If a man were called to fix the period in the history of the world, during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus"—i. e., the period of the five emperors from Nerva to the second Antonine. Gib. i. 126, 127. "The armies were restrained by the firm and gentle hand of these five successive emperors." "The delight was theirs of beholding the general happiness of which they were the authors," and they, therefore, are represented by the *Rider*, under this seal—i. 127.

† "The licentious fury of the Prætorian guards was the first symptom and cause of the decline of the Roman Empire."—Gib. i. 168.

‡ "The dissolute tyranny of Commodus, the civil wars occasioned by his death, and the new maxims of policy introduced by the house of Severus, had all contributed to increase the dangerous power of the army.—This internal change, which undermined the

5. *And when he had opened the third seal, I heard the third living creature say, Come and see. And I beheld, and lo a BLACK horse!*—the signal of the state of mourning and distress into which the whole empire would next be thrown. For a

5. *And when he had opened the third seal, I heard the third living creature say, Come and see. And I beheld, and lo a black horse;—and he that sat on him had a pair of balances in his hand.*

A. D. 212. *new principle of decay is introduced. Oppressive Taxation is inflicted upon the Roman Provinces by the enactment of Caracalla's edict; whereby the Roman city was made co-extensive with the Roman world, and its taxation in consequence superadded to the burden of the tributes which the Provinces already had to bear. I beheld this horse; and he that sat on him, as the representative of the Provincial Governors who would enforce the new and oppressive edict, had a pair of balances in his hand, the well known badge of office, which the Provincial Governors had in token of professed impartiality in the execution of the laws. But grievous was the oppression which the new edict began to introduce, aggravated as it was by the iniquity of corrupt local administration.**

6. *And I heard a voice, a warning voice, in the midst of the four living creatures, say as from the seat of equity, "A chenix of wheat for a denarius and three chenixes of barley for a denarius, forget not this equitable standard!† And see thou wrong not in regard to the oil and the wine"*—the very direction regarding

6. *And I heard a voice in the midst of the four living creatures say, "A chenix of wheat for a denarius, and three chenixes of barley for a denarius; and see thou wrong not in regard to the oil and the wine."*

prices and the charge against oppression given by the old Roman law to the Provincial Governors, suppressed for a time under the bad emperors of this period, but renewed in a marked and solemn manner, like the voice above, under the single reign of the more equitable Alexander Severus. For he struggled, though unavailingly, against the corruption of his times; and, the evil, after this brief mitigation, soon reviving in its full force, the black horse still went forth with his rider, and this system of taxation and oppression still brought ruin upon the empire, and (in the language of history) "darkened the Roman world with its deadly shade."‡

7. *And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see. For one more phase of decay was this mighty empire to pass*

7. *And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see.*

foundations of the empire, we have endeavoured to explain with some degree of order and perspicuity. The personal characters of the Emperors, their victories, laws, follies, and fortunes, can interest us no further than as they are connected with the general history of the Decline and Fall of the monarchy."—Gib. i. 254.

* "It is our attention to that great subject"—the Decline and Fall of the monarchy—"that will not suffer us to overlook the important edict of Caracalla," i. e. as Gibbon proceeds to say, in connexion with the subject of Roman taxation.—Gib. i. 254.

† "It is the opinion of writers that there were three chenixes in use among the Greeks and Romans, containing respectively 3, 4, and 8 half pints. This was the larger."

‡ Gib. i. 268.

through ere its dissolution drew near, and its being "taken out of the way" accomplished.

8. *And I looked, and behold a PALE horse!*—the livid hue of famine, pestilence, and death, which were now to ravage the Roman world. *And his name that sat on him was Death, and*

A. D. 248.

Hades or the Grave, the receptacle of the myriads whom the King of

8. *And I looked, and behold a pale horse: and his name that sat on him was Death, and Hades followed with him. And power was given him over the four parts of the earth to kill with sword, and with famine, and with pestilence, and by the wild beasts of the earth.*

Terrors slew, *followed with him. And power was given him over the four parts of the earth to kill with sword, and with famine, and with pestilence, and by the wild beasts of the earth.* Events so awful and so fatal to the longer continuance of the Body Politic that the pen of history would record them thus:—"The ruined empire seemed to approach the last and fatal moment of its dissolution. Every instant of time was marked, every province of the Roman world was afflicted, by barbarous invaders and military tyrants," the Sword from without and the Sword from within. "A General Famine . . . was the inevitable consequence of the rapine and oppression" of the previous period, "and extirpated the produce of the present and the hope of the future harvests," and afterwards "a Furious Plague, from the year 250 to 265, raged without intermission in every province, every city, and almost every family in the Empire." During a part of this period 5,000 persons died daily in Rome, and many towns which had escaped the hands of the barbarians were entirely depopulated, and it seemed as if "war, pestilence and famine had consumed, in a few years, the moiety of the human species."* And so of the wild beasts, which always encroach nearer upon the limits of civilization in times of famine, the most fearful inroads are recorded.

Thus in a series of similar signs—a symbolic Horse with his Rider passing forth over the Roman landscape,—the Progress and Causes of Decay of this great empire were prefigured. First, and under the legitimate rule of a new line of emperors, an era of remarkable and protracted prosperity and triumph; next, under an abuse of the power of the sword, an era as remarkable for civil war and bloodshed: then, an era of aggravated suffering from the iniquitous administration and fiscal oppressions of them to whom rightfully appertained "the balance" of equity, with a notice of the last vain reclamations of law and justice against them, and the marked and final triumph of official corruption; lastly, an era characterized by the letting loose upon the devoted empire God's four sore judgments—the sword, the famine, the pestilence, and the wild beasts, under which, at length, its very vitality seemed threatened, and its pale and livid hue depicted it as at the point of dissolution.

But what, meanwhile, of the CHRISTIAN CHURCH? The attention is now drawn up from the Roman earth, over which these horses had passed, to another point in the symbolic scenery, and something is seen passing in the altar court of the temple above.

* Gib. i. 455.

9. *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.*

10. *And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?* Throughout these periods which had passed had multi-

9. *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.*

10. *And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*

tudes suffered for the name of Christ. But now the longest, the most universal, the most terrific persecution, which ever yet raged against the Christians, was to fall upon them.

A. D. 303. The "Era of Martyrs" was about to begin. For the almost expiring empire for a time gained new life, and bent its fury upon the followers of the cross. "Oppressed and almost destroyed," as it had been, "under the deplorable reigns of Valerian and Gallienus it was saved by Claudius, Aurelian, Probus, Diocletian and his colleagues; who within a period of about thirty years, triumphed over the foreign and domestic enemies of the state, and deserved the title of the restorers of the Roman world."* The empire however, though raised in its integrity, was not so in its *unity*—three emperors divided the rule with Diocletian: the "horse" had therefore passed away: the empire under its old constitution was no more. But no sooner was the restoration completed, in the very same year, that it was celebrated by Diocletian in his triumph at Rome—the last triumph that Rome ever saw—in that year, A. D. 303, the persecution began.† The destruction of the "word of God" and the extermination of Christianity was the avowed object, and also the boasted result of the bitter persecutors, when they had silenced the public witnessing to the truth, and caves and catacombs were become the sole refuge for the sincere followers of the cross. The scene of the souls under the altar, invisible to ordinary eyes, St. John saw, and this voice of blood, inaudible to common ears, he heard, as the representative of Christians of the true Apostolic line and character at this time, in whose ears the blood of their martyred brethren called for vengeance.

11. This persecution, however, came to an end, and the suffering of the Christians ceased. *And white robes of justification were given unto every one of them*, as a public mark of their upright character, notwithstanding the condemnation under which they had suffered. And lo!

11. *And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.*

* Gib. ii. 1. "Like Augustus, Diocletian may be considered to be the founder of a new empire."—Gib. ii. 114.

† "Perhaps," says Gibbon, "it was represented to Diocletian that the glorious work of the deliverance of the empire was left imperfect so long as an independent people (i. e. the Christians) "were permitted to subsist and multiply in it."

Galerius, the emperor and successor of Diocletian, issued his celebrated Edict of Toleration* (A. D. 311) in his last illness, confessing thereby the wrong he had done the Christians, putting an end to the persecution, and entreating the Christians to pray for him. *And it was said unto them, that they should rest yet for a little season, little in comparison of the whole period of the prophecy, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.*

12. *And I beheld when he had opened the sixth seal, and lo! in the earth beneath portentous signs appeared—there was a great earthquake, inferior only to that still more terrible convulsion which is to occur*

12. *And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;*

when the seventh angel pours out his vial (*Rev. xvi. 18.*) "a great earthquake, such as was not since men were upon the earth, such an earthquake, so great." For the cause of Christ was now to prevail. His followers,

though not a twentieth of the population of the empire, and wasted too by long persecution, till they seemed reduced to the lowest point of depression, were to lift up their heads: and the persecuting heathen kingdom was to come suddenly

A. D. 311.

to an end. He who raised up Cyrus of old to deliver his people from captivity, now raised up the emperor Constantine the Great, to deliver his Church from Pagan tyranny. He early avowed himself a favourer of the Christians: and after his first great battle with Maxentius, the son and successor of the persecuting Emperor Maximin, marvellous to behold! he adopted the cross as his military ensign, and this object of abomination to the heathen Romans was seen "glittering in the helmets, engraved on the shields, and interwoven into the banners of his soldiers." † "By this ensign shalt thou conquer," was the promise made to him in a mysterious vision. And well was the promise fulfilled. A complete revolution took place in the political heavens of the Roman world. *And the sun became black as sackcloth of hair, and the moon became as blood.*

13. *And the stars of the firmament fell unto the earth, even as a fig-tree casteth forth her untimely figs when she is shaken of a mighty wind.* Pagan rule and Pagan

13. *And the stars of heaven fell unto the earth, even as a fig tree casteth forth her untimely figs, when she is shaken of a mighty wind.*

superstition alike fall prostrate before the conquering Christian Emperor; though, on his first triumph he issued an edict which gave toleration to heathen worship, at length, and in spite of the indignation and resentment of Pagans, he issued fresh edicts for the suppression of their sacrifices, the destruction of their temples, and the toleration of no other form of public worship, but the Christian.

* Galerius' celebrated Edict of Toleration was issued by him in his last illness, A. D. 311. It is given in full by Gibbon, ii. 485. "In consequence of it," says Gibbon, "great numbers of the Christians were released from prison, or delivered from the mines. The confessors, singing hymns of triumph, returned to their own countries."

† Gib. iii. 257.

14. *And thus in short, not only did the luminaries of the Roman world become eclipsed and the stars fall to the earth, but the heaven, the Pagan heaven itself which covered the Roman empire, departed as a scroll, when it is rolled together; and every mountain and island were moved out of their places.* Army after army, emperor after emperor (for after Diocletian's division there were several contemporary emperors or "kings of the earth")* was routed, and fled and perished in consternation before the cross and its warriors, such was the case with Maxentius, Maximin, and Licinius after his apostacy to the pagan cause.† There was a consciousness that the powers of heaven and above all the Crucified One, the Christian's God were against them. The war was felt to be a religious war. It was a struggle between the champions of heathenism and the champion of the cross. In the persecution just preceding, the emperors Diocletian and Maximin had struck medals of themselves in the characters and names of "Jove" and "Hercules" destroying the serpent-like hydra-headed monster Christianity: and these Pagan titles had been adopted by their successors. When Maximin went forth to engage with Licinius, he made his vow to Jupiter that, if successful, he would extirpate Christianity. When Licinius, again, after his wretched apostacy, was marching against Constantine and his crusaders, he ridiculed the cross in public harangue before the soldiers, and staked the falsehood of Christianity on his success. In all these cases the terrors of defeat were aggravated by a sense of their gods having failed them; and of the power of heaven being with CHRIST, the Christians' God. And the dying horrors also of one and another of these persecuting emperors are recorded in history, and stand as an example of what all, who eagerly participated in this fearful struggle against the cross, must have experienced themselves. The consternation which history depicts is only a counterpart of the prophetic vision. "The ruin of the Pagan religion is described by the sophists, as a dreadful and amazing prodigy which covered the earth with darkness, and restored the ancient dominion of chaos and night." †

15. *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;*

16. *And, as if the last day of divine vengeance were come upon them, said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:*

17. *For the great day of his wrath is come; and who shall be able to stand? §*

* So Gibbon, ii. 169, after noting Diocletian's change of the government: "Three or four magnificent courts were established in the various parts of the empire, and as many Roman kings contended with each other for the vain superiority of pomp and luxury."

† "In the war against Constantine, Licinius after his apostacy," says Gibbon, "felt and dreaded the power of the consecrated banner; the sight of which in the distress of battle animated the soldiers of Constantine with invincible enthusiasm, and scattered terror and dismay though the ranks of the adverse legions."—Gib. iii. 258.

‡ Gib.

§ Hos. x. 8. "The thorn and the thistle shall come up on their altars; and they shall

VII. 1.] *Indications of "the Apostacy" in the Christian Empire.* 13

§ 2.—THE SEALING AND PALM-BEARING VISIONS. DISTINCTION BETWEEN THE PROFESSING AND TRUE CHURCHES.

VII. 1. *And after these things Paganism being swept away and the Church established in its place, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, ready to become the executioners of divine wrath, but restrained for a while, that the wind should not blow on the earth, nor on the sea, nor on any tree.* "The threatening tempest of barbarians," destined soon to obliterate all remaining traces of Roman greatness, "was still repelled or suspended on the frontiers" of the empire,* and was only kept for a season from bursting upon it with destructive violence by the overruling hand of Divine Providence.

2. *And I saw another angel, even the Angel of the Covenant, the Lord Jesus, ascending from the east, whose coming seemed to indicate some GREAT NECESSITY for his appearance on the scene; for he came, having the seal of the living God, that "Holy Spirit of God, whereby believers are sealed unto the day of redemption," without whose grace all outward ordinances are of no avail; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea—the inhabitants of which, now become professing members of the Church, were seen in vision, in accordance with the symbolic scenery of the Jewish temple, not as the Gentile world, but as the Twelve Tribes of Israel. He cried—*

3. *Saying, Hurt not the earth, neither the sea, nor the trees, neither the inhabitants, nor any thing in the earth, till we have sealed those who are the servants of God in their foreheads.* For "they are not all Israel, who are of Israel;" nor are they all Christians in the sight of God, who have the external profession, but those only who have the seal of the living God on their hearts, and who are known by the stamp of His image upon their characters. The appearance in the vision indicated that this distinction was being lost. The "professing" and the "true," the "outward Israel" and the "Israel of God," the "Church visible" and the "Church invisible and mystical,"

VII. 1. *And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.*

2. *And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea;*

3. *Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads.*

say to the mountains, Cover us; and to the hills, Fall on us."—In which passage, as in the vision of the sixth Seal, the falling on them is evidently meant of the caverned or hollowed hills,—falling, not to crush, but to hide.

Similar to this is the language in Luke xxiii. 30: "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us." With reference, first, to the sufferings in the siege of Jerusalem, and further also,—as appears from the word "begin,"—to the sufferings of the dispersion afterward.

* Gib. iii. 97.

were now too often confounded. Pagan persecution had been robbed of its terrors and its power. But the sun and the moon and the stars which were darkened and fell with Pagan Idolatry, now shone forth again under the Christian rule. The Cross, once so despised was now every where in honour. Candidates in throngs sought for baptism. The Roman people in multitudes, and at length in the mass, embraced the Christian name. Never was there greater danger of mistaking the mere profession of Christ for the true conversion of the heart to God. History testifies to the general and grievous lack, in these days, of vital practical godliness. Even Eusebius, notwithstanding his earlier glowing anticipations of good, upon the marvellous enlargement of the borders of the Church, confesses in later life the multitude of hypocritical accessions it had received. The External Seal of Baptism was idolized to a dangerous and a fatal degree. The religion of this era has been styled "a religion of sacraments." The spirit of the predicted apostacy was at work. "The true doctrine of justification by faith was scarce to be seen: and that of real conversion very much lost, or external baptism placed in its stead."* "The symbol" in baptism "had been gradually exalted at the expense of the thing signified."† That some would at this time spiritually discern the difference between this wide-spread profession and true conversion, is indicated by St. John's being here introduced in the midst of the vision, not as a mere spectator of the visible actings on the mundane scene of divine providence, but of certain invisible and spiritual actings of the Lord Jesus. At this time God raised up in the great AUGUSTINE a most eminent

witness, in his life, his preaching, and his writings, to the well nigh forgotten DOCTRINES OF GRACE—divine sovereign grace, grace predestinating, electing, preventing, quickening, illuminating, adopting, saving. At this momentous crisis,

A. D. 394. when, persecution having ceased, the Church and the world were in too many respects becoming identified with each other, he proved from the Scriptures the existence of a Spiritual Church of the Elect, within the Church Visible and Corporate or the Professing Church, which now stretched itself over the length and breadth of the Empire—a truth indicated in this vision by the small proportion of the sealed ones to the whole twelve tribes of representative Israel. Augustine's works became the food of the true servants of God throughout the long dark ages of the growing Apostacy, down to the glorious Reformation. "Many are called, but few are chosen" was a truth strikingly exemplified at this time; so widely had the spirit of mere profession spread!

4. *And I heard the number of them which were sealed: and there were sealed only an hundred and forty and four thousand, a small fraction out of all the tribes of the children of Israel: who could count*

4. *And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

in the days of David even, a thousand thousand men of war, and therefore in all, six or seven millions, or fifty times the number now sealed.

5. *Of the tribe of Juda were sealed twelve thousand. Of the tribe of*

* Milner.

† Dean Waddington.

VII.6.] *Sealing and Palm-bearing Visions—showing the end of the Elect.* 15

Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6. *Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.*

7. *Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.*

8. *Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.*

9. *After this, the Blessed End was seen to which this body of the elect would come. Tempests and woes, the witnessing and death of Christ's two witnesses were soon to follow; gloom and darkness, conflict and error to overspread and harass the Church, till at the*

9. *After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands;*

GLORIOUS REFORMATION this same Divine Angel, in yet more glorious vision, was again to descend upon the scene, the messenger of gospel truth. The blessed end, therefore, to which the true servants of God were at last to come was shown to St. John in vision, and so to the true Church of living believers throughout these ages of suffering, for their comfort and support. Though few from age to age, they would at length be a countless throng. For in the heaven of heavens above *I beheld and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands.*

10. *And they only were there who could sing the new song; for they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.*

11. *And all the angels stood round about the throne, and about the elders and the four living creatures, and fell before the throne on their faces, and worshipped God.*

12. *Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.*

13. *And one of the elders answered, saying unto me, Who are these which are arrayed in white robes? and whence came they!*

14. *And I said unto him, Sir, thou knowest. And he said unto me, These are they which are to come (ἐκ τῆς θλίψεως) out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.*

15. *Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.*

16. *They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.*

17. *For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*

PART II.

THE FIRST SIX TRUMPETS.

§ 1.—DESTRUCTION OF THE WESTERN EMPIRE OF CHRISTIAN ROME BY THE GOTHIC NATIONS.

VIII. 1. And now the time was come that the fury of the impending tempests of barbarians, as yet repelled upon the frontiers, should no longer be restrained,

A. D. 395.

and the death of the Emperor Theodosius sounded the note of war: *and when he had opened the seventh seal as a signal of the development of these new events, there was silence in the firmament of heaven, about the space of half an hour,* the hush which precedes a storm. The interval was short, as history notes, between the Emperor's death and the rising of the Barbarian Hordes, who had been as yet held back by the influence of his powerful arm.

2. *And in the meanwhile I saw the seven angels which stood before God, the executioners of His divine commands; and to them were given, as to the priests of old around the* announce the coming judgments.

3. *And ere they prepared to sound another angel came and stood at the brazen altar in the temple court, having a golden censer, which marked him to be the Great High Priest, the Lord Jesus Christ, as none but the high priest could use a censer of gold. His appearance in the prophetic scene denoted, his presenting himself. It spoke by* were now at work, and which would soon prevail to an awful extent, and

VIII. 1. *And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.*

and when he had opened the seventh seal as a signal of the development of these new events, there was silence in the firmament of heaven, about the space of half an hour, the hush which precedes a storm. The interval was short, as history notes, between the Emperor's death and the rising of the Barbarian Hordes, who had been as yet held back by the influence of his powerful arm.

2. *And I saw the seven angels which stood before God; and to them were given seven trumpets.*

walls of Jericho, *seven trumpets to*

3. *And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne.*

as before, some great necessity for

* This principle of "allusive contrast" has been very strikingly brought out and largely made use of by Mr. Elliott in an original and forcible manner, in several parts of his exposition.

would hasten the impending judgments. Another element of the great Apostacy was instealing into the visible Church. The glory of CHRIST, as our alone Mediator, High-Priest, and Intercessor at the right hand of God, was becoming obscured. The invocation of saints and martyrs was coming in; new means of propitiation were now invented; the worship of relics and images, and fictitious miracles followed; first, departed-saints, and then the priests of the temples dedicated to their memory, were sought after as the mediators and intercessors of the people. "A reconciliation" between Christianity and paganism "which in the beginning of the fourth century could not easily have been imagined, took place before its termination."* "The pastors of the Church gradually changed the life and light of the gospel into the very superstitions they were commissioned to disperse; and thus paganized Christianity in order to christen Paganism!"† But all had not thus forsaken their true High-Priest in heaven. At this very time (A.D. 395) Augustine, entering upon his episcopate, was in doctrine and life setting forth Jesus as the propitiation and mediator as well as the light and life of sinful men. Vigilantius too stands out prominently in history, as protesting against the prevalent superstitions. For there Christ stood, and many still united in offering the incense of their prayer and praise, simply through His mediation and propitiatory atonement: for *there was given unto him much incense, that he should offer it with the prayers of all the saints, the sealed-ones and them alone, upon the golden altar which was before the throne.*

4. *And their offerings were accepted, for the smoke of the incense, which came with the prayers of the saints ascended up before God out of the angel's hand.*

4. *And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.*

5. But not so with those who had not been sealed with the seal of the living God. On them—the neglectors of CHRIST, as the Mediator, High-Priest, and Intercessor, judgment must fall. *And to indicate this, the angel took the censor, and filled it with fire of the altar, and offered it not up as before with incense before the throne, but cast it upon the earth, and there were voices, and thunderings, and lightnings, and an earthquake.* For the time of vengeance was come, and the tempest at length began to burst, and fell upon Thessaly and Greece, and Epirus and the Peloponnesus, under the devastation of

5. *And the angel took the censor, and filled it with fire of the altar, and cast it upon the earth: and there were voices, and thunderings, and lightnings, and an earthquake.*

A. D. 396.

Alaric and the Goths. The land trembled before them in terror.

6. Then followed a pause when Alaric prepared himself for his mighty work. *And the seven angels which had the seven trumpets prepared themselves to sound.* The first four were to reveal under successive

6. *And the seven angels which had the seven trumpets prepared themselves to sound.*

* Dean Waddington.

† Coleridge.

emblems the fearful desolations which God would bring by the Goths and those who followed them, upon a "third part" of the "land" and the "sea" and the "rivers;" that is, upon the land and the sea and the rivers of the Western Empire, which was one of the three parts into which the empire at large was divided in the days of Constantine; the Eastern Empire and the Illyrian or central of the three divisions being as yet spared from the desolating judgments which were to visit the West.

7. *The first angel sounded, and lo the same tremendous tempest as before, black with other clouds from the cold hail-generating countries beyond the Danube, was driving westward; and there followed hail and fire mingled with blood, marking the destruction of life, and they were cast upon the earth, or land.*

7. *The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.*

For ALARIC, now proclaimed king by the Gothic chieftains, descended upon Italy. As his march advanced, terrible omens and prognostications preceded him. "The

A. D. 400. Christian," says the scornful Gibbon, but with too much truth, "derived comfort from the powerful intercession of the Saints and Martyrs"—the very cause, as prefigured in this

vision, of these judgments. Thrice, in fulfilment of his destiny, did the conqueror descend from the Alps on the Italian plains; marking his course each step, (as the awe-struck historians of the time relate), in country and in town, with ravage conflagration and blood; till the gates of Rome itself were opened for his entrance, and the Gothic fires blazed around the capital. RHADAGAISUS, too, from the far north of Germany, with a host of Vandals, Suevi and Burgundians, burst "like a dark thunder-cloud from the Baltic" * on the Rhoetian and Italian valleys. Blood and conflagration marked their steps through Gaul and Spain; the burning of trees and herbage, as well as of cities in this "third part" of the Roman earth is pathetically particularized by the chronicles of the times; so that *the third part of the earth, or empire, was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.*

8. *And the second angel sounded: and as it were a great mountain burning with fire was cast into the sea; GENSERIC, the Vandal—"a name, which in the destruction of the Roman Empire has*

8. *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood;*

an equal rank with the names of Alaric and Attila" †—fell with fire and sword upon all the maritime provinces of Africa, belonging to the Western Empire in the Mediterranean: *and so great was the slaughter, that it might be said, that the third part of the sea, or the sea of this third, this Western portion of the Empire at large, became blood.*

A. D. 429.

* Gib. v. 214.

† Gibbon.

VIII.9.] *Third Trumpet. Attila lays waste the "river" heights and regions.* 19

9. *And next, casting his eyes to the sea itself, he determined to create a naval force; and the Vandal fleets, issuing from the port of Carthage, claimed the empire of the Mediterranean. Sicily and Sardinia and the other western isles, the whole sea-third, answering to the land-third, of the Western Empire—were mercilessly ravaged by this burning conqueror; so that the third part of the creatures which were in the sea and had life, died.* When asked by his pilot what course to steer, "Leave the determination to the winds" was his reply; "they will transport us to the guilty coasts, whose inhabitants have provoked the divine justice." Twice were the Roman navies utterly defeated off the coast of Spain by these Vandal tyrants of the sea, *and thus the third part of the ships, which navigated the sea-third of the Empire, were also destroyed.*

9. *And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.*

10. *And the third angel sounded: and there fell a great star from heaven, that scourge of God, ATTILA, king of the Huns, burning like a lamp. Kings were made subject to his sword. The barbaric princes, it is said, "could not pre-*

10. *And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountains of waters;*

A. D. 450.

sume to gaze with steady eye on what they deemed his DIVINE MAJESTY." How much less his enemies in whose eyes he was like that baneful meteor which history tells us now blazed in the heavens, boding ruin and war!

He carried his ravages along the upper Danube, reached and crossed the Rhine at Basle, and thence tracing the same great frontier river of the West, down to Belgium, made its valley one scene of desolation and woe; till at length repulsed in the tremendous battle of Chalons, he diverted his course, and fell on another destined scene of ravage—the Alpine heights and Alpine valleys of Italy. "From the Alps to the Apennines all was flight, depopulation, slaughter, slavery, and despair."* This blazing star brought destruction wherever it went; *and it fell, as already described, upon the third part of the rivers, and not only so, but upon the fountains of waters in the Alpine and Apennine heights.*

11. *And so baneful was its influence, that the name of the star is called Wormwood: and all the river and fountain waters of the Western Empire, even the third part of the waters, became, as it were, deadly as wormwood; and many men died, that drank of the waters, because they were made bitter, and the region that they watered became the scene of famine and disease and pestilence.*

11. *And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.*

12. Thus was the final catastrophe preparing by which the Western Emperors and Empire

12. *And the fourth angel sounded, and the third part of the sun was smitten, and the third part of*

* Sigonius.

were to become extinct. The glory of Rome had long departed; its provinces rent from it; the territory still attached to it, like a desert; and its maritime possessions and its fleets and commerce annihilated. Little remained to it, but the vain titles and insignia of sovereignty. And now the time was come when these too should be withdrawn. *And the fourth angel sounded.*

And ODOACE, chief of the Heruli, a barbarian remnant of the host of Attila, interposed with his command, that the name and office of Roman Emperor of the West should be abolished. The authorities turned in submission; and thus the third part of the Roman Imperial sun, that third which appertained to the Western Empire, was smitten, and shone no more; (the Illyrian third had been by common consent made over to the Eastern some years before). But the senate of Rome still lingered in existence; and consuls were yearly appointed: till in the course of events which rapidly followed one on the other, in the next half century, these were also extinguished; and the third part of the moon, and the third part of the stars, was smitten; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. So ended the awful visitations of the Gothic period.

For a while the prophetic scene shifts: and attention will soon be called to the judgments in the East; and on returning West again, it will be to contemplate the Roman Empire revived in its old capital under a new aspect, and as it were a new head. And then a history and a fate will be found attaching to it, according to the sure word of prophecy—in part fulfilled, in part still unfulfilled—the one more remarkable, the other more awful, than even that of the ancient Gothic-subverted Rome.

13. *And I beheld, and heard an angel flying through the midst of heaven; not standing in the recesses of the inner temple, the council-chamber of the Eternal One, to symbolize events to come; but flying abroad in the open firmament, seen and heard of all men; and he flew saying with a*

loud voice, Woe, Woe, Woe, to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound! Words of Woe which fell significantly on the ears of all who observed the times with a pious and enlightened mind. For mark the signs. Rome's ancient empire was swept away, and what should follow! "We pray for the emperors and the empire of Rome," once said Tertullian, "for we know that convulsions and calamities threatening the whole world, and the end of the world itself, are kept back by the

the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13. *And I beheld, and heard an angel flying through the midst of heaven, and saying with a loud voice, Woe, Woe, Woe, to the inhabitants of the earth by reason of the other voices of the trumpets of the three angels which are yet to sound!*

intervention of the Roman empire." So Lactantius, and Cyril, and Chrysostom, and Ambrose, and Jerome—solemn thoughts as to the coming future had crossed the minds even of those early writers and fathers, as they watched the premonitory signs of the times. And now much more, when the Gothic inundations had swept over the Western Empire, and overwhelmed Rome itself as well as the provinces, an unusual awe filled the minds of reflective men. "Judge ye," said Sulpitius Severus from his retirement at the foot of the Gallic Pyrenees, "of the precipice that is before us." Hear the graver voice of Jerome from his monastery at Bethlehem: "The Roman world rushes to destruction, and we bend not our back in humiliation: the hindrance in Antichrist's way is removing, and we heed it not." So later, Evagrius from his monastery in Gaul: "The Roman emperors are driven from their kingdoms: wars rage: all is commotion: Antichrist must be at hand." From Rome, prostrate and ruined, a voice seemed to issue unspeakably solemn, and which called on the whole world to hear it; 'Woe to the inhabitants of the earth, by reason of the calamities and judgments even now impending!' There was one who was emphatically the man of the age—the most sagacious, the most observed, the most influential—Pope Gregory the great. Take his warning cry to Ethelbert as a specimen of his view of the times: "We know from the word of Almighty God that the end of the world is at hand, and the reign of the saints which shall have no end. In the approach of which consummation, all nature must be expected to be disordered: reason deranged, wars raging, and famines, and earthquakes, and pestilences. If not in our days," he concludes, "we must expect it in those following." Nor in his warning cry did he omit the intimation of Antichrist being at hand also. A notable occasion had arisen to call forth the public declaration of his sentiments and of his fears on this subject. The patriarch of Constantinople, John the Faster, had just then assumed the title to himself of UNIVERSAL BISHOP. Against this Gregory raised his most solemn protestations; and declared before all Christendom, that whosoever in his elation of spirit, called himself or sought to be called, Universal Bishop or Universal Priest, that man was the likeness, the precursor, and the preparer for ANTICHRIST: that the tendency of his assumption, if assented to, was that which was the grand object of Antichrist, viz. to withdraw all members of the Church from its only true head, CHRIST JESUS, and to attach and connect them instead with himself. Oh! sagacious and most true observer! This Gregory had but just passed away, when this very title was officially conferred on his successor by the Greek Emperor Phocas, who assumed it, not in restricted meaning, but in its full plain signification of Universal Episcopal Supremacy over the whole professing Church on Earth, and has transmitted it to all his successors!

A. D. 606. Surely the fact was enough to excite both the ponderings and the misgivings of thinking men.

And to those few especially of enlightened mind, who watched the gradual instealing of awful delusions to corrupt the purity of the doctrine of Christ—the sacramental error already noticed, saint and relic-worship, private priestly confession, indulgences for the remission of

sin, and now purgatory—all giving greater and greater power to the priesthood to exercise tyranny over the conscience—and to blind men's eyes to the simplicity, freeness, and blessedness of the gospel—these fearful indications of a deep-seated apostasy spoke with no inaudible voice—"Woe, Woe, Woe to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound!"

§ 2.—DESTRUCTION OF THE EASTERN EMPIRE BY THE SARACENS AND TURKS.

IX. 1. *And the fifth angel sounded, for the first of the Three threatened Woes was now to come: and I saw a star, a prince of noble blood, fallen from the heaven of political power unto the earth, even*

MAHOMET, by birth of the princely house of the Koreish, governors of Mecca, the principality of which was of no small eminence among the Arabs, and was in the possession of his grand-father at the time of Mahomet's birth.* But soon after this event his father died, and then his grand-father; and the governorship of Mecca, the headship of the tribe, and the keys of the Caaba, the holy place of the Pagan religion of his ancestors and his countrymen, passed into the hands of another branch of the family; and his prospects of greatness seemed all blasted in a moment. Though by birth a star on the horizon of the political firmament, he was now, at the opening of the seventh century, a star fallen to the ground. But thoughts were even then working in his mind which were to raise him to an eminence, a bad eminence indeed! immeasurably higher than that of prince of Mecca. In the secret cave of Hera, three miles from that city, where he consulted, says the infidel historian, "the spirit of fraud or of enthusiasm," he laid his plans: *and to him was given, not as he boasted in his Koran, "the key of God," but the key, as it were, of the bottomless pit.*

2. *And by the invention of a false religion, of hellish origin—from beginning to end a lie; in its pretensions superseding the gospel of the Lord Jesus; in its doctrines inculcating views of the blessed God dark, cruel, and unholy; and in its morals a system of pride, ferocity, superstition, and sensualism—he opened the bottomless pit; and his false religion rose suddenly into eminence, and was seen as if there arose a pestilential smoke out of the pit, as the smoke of a great furnace: and the imperial sun or moral atmosphere were darkened by reason of the smoke of the pit.*

IX. 1. *And the fifth angel sounded, and I saw a star fallen from heaven unto the earth: and to him was given the key of the bottomless pit.*

2. *And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*

* "The grand-father of Mahomet, and his lineal ancestors, appeared in foreign and domestic transactions as the princes of their country." Gib. ix. 234. "Mahomet was educated in the bosom of the noblest race in Arabia." 257. "Most" of the Arabs "seem to have looked up to Mecca," says Hallam, "as the capital of their nation, and chief seat of their religious worship."—*Mid. Ages*, ii. 162.

3. *And there sprang from this fanatical imposture, and came out, as it were, of the very smoke itself, as the offspring of its pestilential blackness,*

A. D. 612.

myriads of followers of this false Prophet from Arabia; the Saracen cavalry hordes came up, like *locusts* from Arabia, the land of locusts, *upon the earth*, in numbers countless, with swiftness terrible, and compact in battle array, and burst forth in fury upon Christendom. In less than three years Syria was subdued. The Patriarch of Jerusalem was compelled to attend the victor Caliph through the Province. He muttered as he passed along—"The abomination of desolation is in the Holy Place." The subjugation of Egypt, then of the African Province, then of Spain, followed—all within the limits of Roman Christendom; and besides these, Persia, North-West India, and Trans-Oxiana. In the ten years of Omar's Caliphate the Saracens reduced to obedience 3,600 cities or castles, destroyed 4,000 churches, and built 1,400 mosques for the exercise of the religion of Mahomet. And at the end of the first century of the Hegira the Arabian Empire had been extended to 200 days' journey from East to West, and reached from the confines of Tartary and India to the shores of the Atlantic. Throughout this wide extent the bitter contempt and hatred flowing out from the Moslem faith rankled in the breasts of the subject Christians. The marks of personal degradation and the insults offered to their religion were intolerable: *and it might be said of their conquerors, unto them was given power, as the scorpions of the earth have power.*

3. *And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.*

4. *And it was commanded them by their false Prophet in his Book that they should not hurt the grass of the earth, neither any green thing, neither any tree; an order oft repeated by the Caliph Aboubeker to the hordes on their first*

invasion of Syria—"Destroy no palm-trees, nor any fields of corn, cut down no fruit trees, nor do any mischief to cattle"—a dictate of policy, which enabled them to form flourishing kingdoms out of conquered countries. It was against IDOLATORS that Mahomet understood and declared his commission to be: and he distinctly charged the Christians of the Roman Empire with worshipping the Virgin Mary as God:* and therefore he commanded his soldiers to hurt, not the fruits of the earth, *but only those against whom he supposed himself sent, or, in language he would not comprehend, those men which have not the seal of God in their foreheads.*

4. *And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.*

5. *And to them it was given, that they should not kill them, or annihilate the Christian body politic; and therefore time after time were*

5. *And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as*

* Koran Chap. 5.

these Saracens repulsed, whereby *the torment of a scorpion when he Christendom was preserved, both in the East and in the West.* * Twice

did they, in the pride and plenitude of their power, attack the vital part of the Eastern division of Christendom, by besieging Constantinople; and on each occasion were compelled to retire, defeated and disgraced, as they had never been before. So also in the West; and most remarkably at that crisis, when, as Gibbon declares,† “it appeared impossible for France to avoid subjugation”—in which case, probably, all Europe would have fallen—a bulwark was raised up by the Franks under Charles Martel, and the Saracens recoiled, broken and discomfited from the blows of that “hammer of Western Christendom.” Thus it was declared that the Christian body politic, neither in the East nor in any kingdoms of the West, should be destroyed; *but that they should be tormented*, by their bitter and oft-successful enemies, *five symbolic months*, that is, 150 prophetic days or 150 years—the exact period through which the intensity of this woe endured, reckoned from the False Prophet’s public proclamation of his mission (A. D. 612) and his opening of the pit, to the flight of his locusts eastward, and their settlement at Bagdad (A. D. 762)

A. D. 762. which they built beyond the Euphrates and called the “City of Peace.” The Caliphate had been divided; “war was no longer the passion of the Saracens;” and “the luxury of the Caliphs relaxed the nerves and terminated the progress of the Arabian Empire.”‡ But during this period their hatred and power against Christianity were fierce and revengeful, *and their torment which they inflicted was as the torment of a scorpion, when he striketh a man.*

6. *And such was the anguish and misery they brought wherever they went, that it was foretold, in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*

7. *And the likeness of the locusts was such as to indicate the people they represented: they were in one respect like unto horses prepared unto battle, and moved onwards like hordes of Saracen Cavalry; and on their heads were tur-*

bans, or as it were crowns or diadems like gold, a distinctive badge of the Arabs, who boasted in a national proverb, that God had given them four peculiar things—TURBANS for DIADEMS, tents for walls, swords for entrenchments, and poems for written laws. And their faces were in courage like the faces of men; and by the beard and moustache, which the Arabs wore, they were easily discerned from the general mass of the men of Christendom.

7. *And the likeness of the locusts was like unto horses prepared unto battle: and on their heads were as it were crowns like gold; and their faces were as the faces of men.*

8. *And yet they had hair as the long hair of women, and were as the Arabs, in this respect even more discernable than in the other*

8. *And they had hair as the hair of women, and their teeth were, as the teeth of lions.*

* “The calm historian, who strives to follow the rapid course of the Saracens, must study to explain by what means the Church and State were saved from this impending, and, it should seem, inevitable danger.” Gib. x. 2.

† Gib. x. 21, 23.

‡ Gib. x. 36, 40, 41.

from the inhabitants of the Empire they invaded, among whom it was a reproach for men to wear long hair, as it was looked upon as a mark of effeminacy. *And their fierceness was seen in their teeth which were as the teeth of the lions which haunt the wildernesses of Arabia.*

9. *And, according to the Saracen policy of wearing defensive armour, steel and iron cuirasses and coats of mail, they had in the vision breast plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.*

9. *And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.*

10. *And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men for the five symbolic months already mentioned.*

11. *And they had a king over them, which is Satan, the angel of the bottomless pit: whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon, or DESTROYER—for unlike the Gothic invaders who embraced the Christian religion, the religion of the conquered, these enforced their own, and made their Koran, the book of the spirit of the abyss, the code both of religion and law among all whom they subdued: and by its cruel enactments, and the soul-destroying poison of its doctrines, armed the Caliphs, or Vicars of the False Prophets, with the weapons and spirit of destruction.*

But when the 150 years had passed, the intensity of this woe was gone, and the power of the Saracens dwindled through successive years: and indeed the Christians became the invaders. Bagdad, after a brief temporary splendour, weakened by luxury and licentiousness, declined in strength: and the fervour of religious fanaticism passed away. At length (A. D. 841) the reigning Caliph, distrusting the martial spirit of his Arabs, hired a band of 50,000 Turkmans from beyond the Oxus, to be the support of the Caliphate at Bagdad: and these, acting precisely the same part as the Roman Pretorian guards before them, revolted and insulted, humiliated and deposed the Caliphs; and so became a further and powerful accelerating cause of their sovereign's downfall: and in A. D. 934 the Caliphate was stript by the Persians of its temporal power. And later still, the Greek arms were borne triumphantly eastward, even across the Euphrates. In the West also the last great attempt of the Moorish Saracens against the rising Christian kingdoms in Spain was totally repulsed, and the Moslems, with continually contracted dominions, were reduced to the defensive, finally and almost for ever, about the close of the tenth century.

Two remarkable historic coincidences, which illustrate the providential goodness of God, occurred in this period of decline of the Saracenic power. The open Apostasy of the Church from Christ has been mentioned as the predicted cause of these terrible visitations; and Mahomet appears to have regarded his commission to be against idolators. This charge was accordingly made against them by their conquerors, though ineffectually, throughout the seventh century. At length, some twenty

years from the commencement of the eighth, the celebrated Isaurian family was raised to the imperial throne of Constantinople: and its princes, for sixty years almost uninterruptedly—supported too, as even Gibbon admits,* by not a few really religious persons, but with opposition bitter and abiding from the great majority within the empire and the Roman Popes without it,—set themselves strenuously to wipe away the reproach of image-worship, at least from Eastern Christendom. And what followed? It was A. D. 717, very soon after the Emperor Leo's accession and first decided attempt at this reform of the Church, that the grand armament of the Saracens drew near and attacked Constantinople; and was completely defeated! Again in A. D. 754, when the successor of Leo convened a grand synod at Constantinople, for the very express purpose of condemning image-worship, behold! the next year it was that the Caliphate became divided, the Mahomedan colossus broken, the scorpion locusts carried away, as by a strong west wind, to the Euphrates, and the intensity of the Saracenic woe brought to an end.

But alas! the efforts of these Emperors and of the more enlightened of their subjects proved abortive. Irene succeeded to the Imperial throne; and, having murdered her iconoclastic husband, who stood in the way of her object, she gathered (A. D. 787), another synod, the famous 7th General Council, (called also the second of Nice), in which the decrees of the former Council under Leo's successor were reprobated and disavowed, and the worship of images, by a solemn act of the Catholic Church, declared lawful. It was just about this time that the Saracenic woe, though already broken, seemed to revive for a time. The Eastern Church persisted in its evil course; and under the influence of the Empress Theodora the struggle ended finally (A. D. 842) in the undisputed ascendancy and establishment of *IMAGE-WORSHIP*.

And what then the consequence? With characteristic forbearance the Lord continued to his guilty people the interval of mitigation and of respites through the ninth and much of the tenth century. But would He endure the provocation much longer? How long would be the respite before another woe? Hear the prophetic cry!

12. *One woe is past! behold there come two more woes hereafter.* Such was the solitary intimation which broke the long pause in the Apocalyptic scene! An intimation which seems, in one respect, to have its counterpart in the universally prevailing opinion throughout Western Christendom especially, in consequence of a wrong calculation of the age of the world, that with the close of the tenth century the end of the world would come and the day of judgment, immediately follow.† A woe indeed, nay two, were yet to come; but of another kind.

13. *And the sixth angel sounded, and I heard one voice from all* 13. *And the sixth angel sounded: and I heard one voice from the*

* "They," the monks, "were now opposed by the murmurs of many simple and rational Christians, who appealed to the evidence of texts, of facts, and of primitive times, and secretly desired the reformation of the Church." Gib. ix. 122.

† See Mosheim. He says that almost all the numerous donations of this century to Monasteries and Churches mention, as their occasion, *Appropinquante mundi termino*.

the four horns of the golden altar *four horns of the golden altar which of incense which is before God,* *is before God.*

—the true method of approach to whom, by Christ, the Great High Priest and only Mediator, was still so awfully rejected throughout this long period of respite—

14. *Saying to the sixth angel which had the trumpet, Loose the four tempest-angels which were the divine agents of the wrath of God upon the Western Empire under* 14. *Saying to the sixth angel which had the trumpet, Loose the four angels which have been bound by the great river Euphrates.*

the first four trumpets, and then upon the Eastern under the fifth, and since the termination of the intensity of the Saracenic woe, *have been bound and restrained at Bagdad by the great river Euphrates.*

15. *And the four angels were loosed;* for the Turkman power, which had sprung up in that very place where years before the locusts of the last trumpet had settled and the four angels bound,

15. *And the four angels were loosed, which were prepared, after the hour and day and month and year, to slay the third part of men.*

now rose to be the last scourge and destroyer of Eastern Christian Rule. Soon after the death of Mahmood of Ghizni in A. D. 1028, numerous Turkman tribes who had been his subjects asserted their independence, and chose Togrul Beg of the house of Seljuk as their chief. Originally idolators, they had lately embraced with fervour the religion of Mahomet; and were called (A. D. 1055) by the Caliph of Bagdad to his assistance. Togrul, their chief, was inaugurated, with solemnity, Lieutenant to the

Caliph: and thus the Turk was made head of the secular power of Islamism. Then began the reviving and re-loosing

A. D. 1057. of the long quiescent Moslem power against Christendom.

The Turks marched forth from Bagdad, Jan. 18, 1057, and entered upon a long career of victory and aggrandizement—first under the Seljukian, and afterwards the Ottoman dynasty. For though in some places for a time repulsed, especially by the Crusaders who came in hosts from Western Europe, the vitality and unity of the Turkish-Sultany were preserved, though under two successive dynasties. They were the agents of the divine wrath, *which were prepared after the expiration of the hour and day and month and year—that is, when divested of symbolic language, after 396 years and 106 days,* to slay the third part of men,* that is, to destroy the Eastern-third of the old Roman Empire; and this period is precisely the interval between their first entrance upon their career and the middle

A. D. 1453. of the siege of Constantinople itself, which was invested by the Turks April 6th and fell May 29th, 1453, by which event the Eastern Christian Rule was swept away and has never revived.

* The "year" is *ἑνιαυτός*, and not *καιρός*; we may therefore take it to be 365½ days, and the month 30 days. Hence the whole period is 396 + ¼ prophetic days, i.e. 396 ¼ years, or 396 years and 106 days.

16. *And numerous as were the men of the armies of the West, they were chiefly foot-soldiers; but the number of the army of the Turks, which was distinguished for horsemen, were myriads of myriads.* History speaks of "the myriads of the Turkish horse overspreading the Greek frontier from the Taurus to Erzeroum:" and of the cavalry "being, both men and horses, proudly computed by millions."* And so great were the alarm and terror spread through the East and West, that I heard the number of them noised abroad.

17. *And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire-colour, and of jacinth, and brimstone—the three colours, red, blue and yellow, singularly characteristic of the Turkish cavalry. And the heads of the horses, in the symbolic combination, were as the heads of lions, fierce and powerful: and,*

18. *For by these three it was that the capital of the Eastern Empire was captured, and the third part of the men of the Roman world were killed as a body politic, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.*

"Canst thou cast a cannon of size sufficient,"—was the question of the Turkish Sultan to a cannon-founder who deserted to him—"to batter down the wall of Constantinople?" Eleven hundred years and more had now elapsed since the foundation of this imperial city. Goths, Huns, Avars, Persians, Bulgarians, Saracens, Russians, and indeed the Ottoman Turks themselves before this had made their hostile assaults, but all in vain. But this new instrument of war turned the scale: "the volleys of lances and arrows were accompanied with the smoke, the sound, and the fire of the musketry and cannon . . . the long order of Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places . . . the fortifications which had stood for ages against hostile violence were dismantled on all sides by Ottoman cannon: . . . the camp and city, the Greeks and the Turks, were involved in a cloud of smoke which could only be dispelled by the final deliverance or destruction of the Roman Empire: . . . and at length CONSTANTINOPLE was irretrievably subdued, her empire subverted, and her religion trampled in the dust by the Moslem conquerors."† "By these three was the third part of men killed, by the

16. *And the number of the army of the horsemen were myriads of myriads: and I heard the number of them.*

17. *And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.*

as it were, out of their mouths issued fire, and smoke, and brimstone—which the volleys of the artillery poured forth.

18. *By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.*

* Gib. vii. 387, x. 851.

† Gibbon.

fire and by the smoke and by the sulphur, which issued out of their mouths.”

19. Thus wonderful was the prophetic symbol, *for their power is seen to be in their mouths; and, still more marvellous, in their tails* 19. *For their power is in their mouths and in their tails; for their tails were like serpents, having heads, and with them they do hurt.*

—a symbolic intimation most extraordinary! *For their standards in battle were the tails of horses, one, two or three in number, a selection* strange indeed and peculiar to the Turks to this day. As they waved in the breeze, they were like serpents; and that the symbol might be understood to indicate authority dignity and power, the tails were seen as having heads, and with them, carrying sway wherever they went, they do hurt and injure, and oppress with grievous oppression.*

* “An author acquainted with their customs says, that a General of theirs, not knowing how to rally his troops, that had lost their standards, cut off a horse’s tail, and fixed it to the end of a spear; and the soldiers rallying at that signal gained the victory.” *Farrario’s Costumi* i. 126. The Turkman Standard is to this day three horses’ tails surmounted by the crescent.

PART III.

THE SIXTH TRUMPET (CONTINUED.)

PERIOD OF THE REFORMATION.

IX. 20. These awful visitations which fell upon Eastern Christendom, seemed to produce no alarm in the West, and the rest of the men, the men of the West, which were not killed as a body politic by these plagues, which lasted through "the hour and day and month and year," yet repented not of the work of their hands.

20. *And the rest of the men, which were not killed by these plagues, yet repented not of the work of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk :*

Through this period of four centuries the European kingdoms of the West were steadily re-combining their political elements, consolidating their strength, and re-adjusting their territorial forms and limits to a near resemblance to those of the Gothic kingdoms which emerged out of the ruins of the Roman Empire of the West. A gradual advance was made in political power, civil liberty, wealth, and civilization: the intellectual energies were awakened, especially after the invention of printing (A. D. 1440), and when the scholars of Greece, with their books and their learning, were fleeing westward from the impending ruin of their empire under the Turkish woe. Religious zeal also was powerfully at work through this period as seen in the wars of the Crusades from A. D. 1100 to A. D. 1300, and in the rearing of those magnificent ecclesiastical structures of the middle ages, which still excite the admiration of the beholder in England, France, Italy, and Germany.

But what of the CHARACTER of their RELIGION? Had advance been made, during the progress of these four centuries, towards the recovery of those truths and of that moral purity of the religion of Jesus, which at their commencement had been already so grievously lost? No: notwithstanding the warnings they had had, they repented not of the

work of their hands, *that they should not worship demons, or the spirits of dead men deified, and idols of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk.* The decrees of the 7th General Council, which authorized and established the worship of saints and their images, were fully in force throughout this period, and more and more superseded all spiritual worship of the one God, through the one Mediator Jesus Christ. Houses as well as churches, the street-corners and the high-way, the cabins of the poor and the palaces of the rich—had severally their images of suitable material; and high and low, rich and poor, laics and ecclesiastics, in contempt of God's command, just as their pagan forefathers, alike bowed down and worshipped before them.

21. *Neither repented they of their murders.* During the latter half of this long period, whether under the name of Petrobrussians, Catharists, Waldenses, Albigenses, Wic-

21. *Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.*

liffites, Lollards, Hussites, or Bohemians, not dissentient heretics only, but disciples of Christ, the most genuine, if dissentient, were marked out as sheep for the slaughter. Popes and councils, priests and people, the secular powers and the spiritual, armed too by the infernal powers of the inquisition, all united in the war-cry: and racks and gibbets, fire and sword, were deemed the fittest weapons to use against them. MURDER was one of the black catalogue of the sins of Papal Christendom during this period. *Nor of their lying sorceries* did they repent; but still practised their impostures upon the credulous, the priests pretending that miracles were wrought either by themselves or by relics or images of saints in their possession. Lying visions, too, they related of what was passing in purgatory; and of the effect also of masses, prayers, and indulgences purchased for the relief of souls assumed to be suffering there.* *Nor yet did they repent of their fornications*—which were so dreadfully multiplied by the compulsory celibacy of the clergy, a rule which was enforced under the strongest penalties throughout the Romish Church, from the time of Gregory VII. downwards. *Nor of their thefts*—to which the “love of money,” that “root of all evil,” urged them on so fearfully:—hence the value fraudulently given to relics, of which the demand and the supply were incessant through the dark ages in Western Christendom—hence the exaltation of one and another saint's miracle-working merit, to draw deluded votaries to make their money offerings at the shrine: and the canonization of new saints and the dedication of new images, when the interest of the old was worn out—hence the invention and sale of indulgences; first by the bishops, alike to clergy and people; afterward, in the 12th century, by the Popes as a papal monopoly—hence the prescription of pilgrimages to shrines of various note; above all to Rome, on the gigantic scale of the “Jubilee,” first invented and promulgated by Pope Boniface VIII, A.D. 1300, as in lieu of crusades to

* “It must not be supposed,” observes Mr. Hallam, “that these absurdities were produced by ignorance. In most cases they were the work of deliberate imposture.”

Jerusalem, according to which, in every 100th year, and afterwards each 50th and each 33rd, in virtue of a pilgrimage to Rome and visitation of its churches, every sin was to be cancelled to the pilgrim, and his salvation ensured—hence, the assurance to the dying man of forgiveness and salvation in case of testamentary bequests to the church or monastery—hence, after his death, the tales to surviving relatives of the efficacy of masses for the dead and of indulgences bought by survivors to free the soul from purgatory.

Such were the prominent characteristics of what was then called "religion" in Western Europe. Thus did idolatry, together with murders and sorceries and fornications and thefts, mark the spirit of the age—through the "hour and day and month and year" up to the fall of the Greek Empire; the devotees to chivalry and romance, indeed, would paint these middle ages as the "ages of faith";* and the lovers alike of mysticism and ritualism as periods of the "illumination" and "perfection" of the church. But the religion contemplated by the majority of such apologists is obviously the imaginative and the external—not that which the Bible alone recognizes, as one of heart-cleansing practical godliness.

There seemed to be a marked persistence in these awful crimes in the Church, as the 15th century closed in. Wretched, almost hopelessly wretched, seemed the state of things at that epoch. Remedies such as human wisdom could suggest had been one after another tried, during the long period of the accumulation of these corruptions—but all had failed. Aroused by the pride and ambition and avarice of the papacy, the two mendicant orders of Monks, the Dominicans and Franciscans, had risen up in the 13th century and issued forth from Rome, bound by a vow of poverty, as the heaven-sent reformers of Christendom. But time developed their character and soon demonstrated, that covetousness might lurk even under the guise of poverty, ambition under that of humility. Then were the eyes of all that sighed for better days, directed to a General Council as a panacea—a Council not such as former ones, mouth-pieces of the Popes, but free and independent. The cry waxed louder and louder through the celebrated fifty years' schism, from 1377 to 1429, when rival Popes were anathematizing each other from Rome, from Avignon, or from Sicily. The memorable Council of Constance was assembled A.D. 1414: and the great principle was asserted that Popes themselves were inferior in authority to a General Council, and subject to it. But no remedy for the crying evils of the day could yet be found; and the old dogma rose again into ascendancy, that the Pope, as in God's place on earth, could not err, and by earthly powers might not be controlled. One remedy yet remained untried; one from which much was hoped for:—the Light of Literature had dawned on the long night of intellectual darkness. But this also failed—the real evils remained untouched: and the corruptions of the Church seemed, indeed, to be beyond the reach of human remedial policy or power. The Papacy still stood unshaken and un-reformed; and, strengthened

* Mr. Elliott here alludes to a voluminous work published a few years ago under that title.

rather than enfeebled, rose triumphant in the midst of the dangers which had threatened it.

The pomp and power and dominion of the Church of Rome seemed indeed to have attained their highest glory: and the POPE himself rose to an eminence never before known. A notable occasion of exhibiting this to the world presented itself about this time (A.D. 1514)—in the election and coronation of Pope Leo the Xth, and the grand ceremonial of his taking possession of the church of his bishopric, St. John Lateran. Rome was thronged with visitors to witness and participate in the gorgeous festival. The whole hierarchy with princes of Italy and ambassadors from Western Christendom, abbots and bishops and archbishops and patriarchs (above 250), with deputies also to represent the Church Universal, poured into the imperial city. The procession after forming in the great square before St. Peter's, in prodigious pomp and worldly display moves towards the Lateran. The Pope himself appears robed in a cope of richest embroidery; the ring of espousal with the Universal Church glitters on his right-hand finger; and on his head the regno, or imperial tiara of three crowns. A canopy is borne over him by the chief Roman authorities. The streets are spread with tapestry and strewed with flowers to adorn his path. The welkin rings with acclamations of welcome. The multitudes fall on their knees to receive his benediction. "It seemed to me," says an eye witness of the pageant, "that it was the Redeemer of mankind on the Palm Sunday going to Jerusalem; there being substituted only for, 'Hosanna to the Son of David,' the acclamation, *VIVA PAPA LEONE!*"

The devices and paintings on triumphal arches and columns and other decorated buildings, erected for the occasion, which everywhere met the eye as the procession moved along, are the most faithful and graphic expositors of the general state of thought and feeling with which Pope Leo was regarded. In these superb works of art the allusion most conspicuous was this—that Leo was acting in the place of Christ, as CHRIST'S REPRESENTATIVE. The history and titles and offices of Christ our Saviour were everywhere and in all ways applied to this usurper of the Redeemer's prerogatives. But of all there were three which very strikingly illustrate the arrogant pretensions of the Pope, as claiming (1) to be the fountain of light, life, grace and mercy to the church; (2) the sovereign disposer of the whole earth, land and sea; and (3) demanding the most implicit submission to all his decrees and will—all of which, as history shows, were most remarkably acted out in life, especially in Leo X's reign. They were most remarkable too as illustrative of what will follow in the Apocalyptic vision. The first was that in the Genoese arc between the castle of St. Angelo and the Vatican. Here behold the azure heaven represented. On its verge, refulgent with glory, as the new risen "sun," stands the Pope: a "rainbow" in the air reflects its cheering radiance on a landscape below, and men and women are seen just emerged apparently out of night and tempest; and the sentence is written underneath—"The world hath been unveiled to light; the KING OF GLORY is come forth."—Next comes that painting in the arc of the Florentines; in which the Pope is beheld with "one foot on the land, the other on the sea." A key

in his right hand with which he opens heaven, and in the other another key, the key of hell or perhaps of purgatory; and beneath is written, "In thy hand I behold the empire of earth and sea and heaven."—Once again, there is a device in the *Via Pontificum*, where the Pope sits enthroned, and two kings, having cast their crowns before him, kneel and worship. These a "lion" is represented as blandly licking and fondling. But in the distance are two other kings, armed and hostile; upon these another "lion" is about to spring: and beneath the whole is the following motto—"Prostratis placidus, Rebellibus ferox"—proclaiming, as if with a lion's roar, that submission, implicit submission, is the law of Leo's rule.

Such were the emblems by which unrivalled glory, universal empire, and absolute power were ascribed, by common consent, and with his own concurrence, to him who is justly called Antichrist, as the usurper of those prerogatives and functions which belong only to the King of kings and Lord of lords. The most extravagant applications were made to the Pope of the Old Testament prophecies of the Redeemer and the latter-day glory. The latter-day glory, indeed, was supposed to be realised in the Pope's universal dominion and rule.

But so it was, that just when he seemed to have completed his triumph, and when—not merely without opposition in Christendom, but with Christendom consenting and applauding and admiring, and anticipating in the Pope's exaltation the fulfilment of Christ's promised reign, with his saints—the Usurper seemed to rule supreme, there occurred the fulfilment of another symbolic figuration, devised by higher than human art, and evidently in purposed contrast, though framed fourteen centuries before it.

X. 1. For now at length when the Usurper's pride was risen to its height; and he seemed, without a rival, to glory in universal empire and in power absolute, the light of the GLORIOUS REFORMATION dawns upon the darkened earth:—the

Lord Himself appears, the Sun of Righteousness, the Lion of the tribe of Judah, the Lord of heaven and earth, adorned with all the emblems of that glory and greatness of which he had been robbed. His glorious coming, as before, marks some great necessity for his intervention, even the vindication of his truth, the assertion of his rights, and the deliverance of his faithful people. He came,—first discerned by those who

were his chosen messengers, like LUTHER, raised up to unfold and proclaim His truth; and then by multitudes through Christendom at large, as the tidings spread from place to place.

And so I saw Him as a mighty angel, descending from heaven clothed with a cloud. In beauty and in splendor did he come to those who received him: and therefore the cheering rainbow of the covenant was seen in vision upon his head, and his face was brilliant as the sun, and his feet as pillars of brass.

2. *And he had in his hand a little book, the volume of the word*

X. 1. *And I saw another mighty angel coming down from heaven, clothed with a cloud: and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire:*

2. *And he had in his hand a little book opened: and he set his*

of God, the HOLY SCRIPTURES, the *right foot upon the sea, and his left* record of the Gospel of the grace *upon the land,* of God, the instrumental means whereby the light of divine truth was now again to shine upon the earth, for the setting forth of his long-forgotten-glory, as the only Saviour—the Prophet Priest and King of his Church. No longer was the sacred record closed and lost, as it had been for ages past, but was now brought forth in the face of heaven, and was *opened* to all who would come to its light, and learn through the heaven-inspired teaching of Luther and his fellow-reformers. *And to assert his dominion and power he set his right foot upon the sea, and his left upon the land:* and all who discerned him acknowledged him as Lord of lords and King of kings.

3. And the things I now heard and saw marked, step by step, the great events of the mighty change which was come upon the church, and which the great LUTHER was

3. *And cried with a loud voice as a lion roareth: and when he had cried, the seven thunders uttered their own voices.*

the chief instrument in carrying into effect. He was a type, as it were, in his own conversion and history, of the Reformation which he so largely helped forward. For the light of truth, as it dawned on his own mind, “passed from the mind of Luther to the mind of Western Europe.”* With HIM the conflict first began—Christ against Antichrist. Tetzel precipitated the shock, when he came to Wittenberg in prosecution of his blasphemous commission from the Pope to sell for filthy lucre the remission of sins past, and unlimited indulgence for the future to all who would pay the price. He set forth the Pope as the heaven-sent dispenser of mercy, and source of all light grace and salvation. Then was the spirit of Luther kindled within him. He withstood the awful impostor, *and in the cause of Christ cried with a loud voice, as a lion roareth.* In his celebrated ninety-five Theses against Indulgences, he asserted, with boldness and power of argument invincible, and drawn from the sacred Scriptures, the Pope’s utter insufficiency to confer forgiveness of sin or salvation—Christ’s all-sufficiency—and the true spiritual penitent’s participation, by God’s free gift, in the blessing of forgiveness, and in all the riches of Christ. With a rapidity, a power, and an effect unparalleled, unexpected, unintended, even as if it had been the very voice of one mightier than Luther speaking through him—so Luther felt it—the voice echoed through continental Christendom, and through insular England also. It was felt by friends and foes that a mortal blow had been struck not at indulgences alone, but at the whole system of penances, self-mortification, will-worship, every means of justification from sin, devised by superstition, ignorance, or priestly craft, and accumulated in the growing APOSTASY of above a thousand years. *And when he had cried, the seven thunders from the seven-hilled city uttered their own voices;* a solemn Bull was fulminated by the Pope against this dreaded antagonist.

* Professor Smyth.

4. *And when the seven thunders uttered their own voices, as an actor in the vision and a personator of him whom God had marvellously raised up as his chief instrument in these mighty events, I was about to write, for it seemed the voice of God speaking in his*

4. *And when the seven thunders uttered their own voices I was about to write: and I heard a voice from heaven saying unto me, Seal up the things which the seven thunders uttered, and write them not.*

Church. *And I heard a voice from heaven saying unto me, Seal up, and consign to contempt and oblivion, the things which the seven thunders uttered, and write them not*—for they are “their own” voices, and not the voice of God;—an intimation this, most remarkable and most necessary, and illustrated in Luther’s history. For though CHRIST—the self-revealing rainbow-circled Covenant-Angel—had manifested Himself anew to his chosen servants, and had already inspired Luther in particular with boldness extraordinary to oppose the blasphemous traffic in souls in which the emissaries of the Pope were engaged; he had yet to learn the character of the Pope himself. The light of truth dawned upon his mind gradually, step by step. Still had he regarded the Pope as the Holy Father. In his Theses at Wittenberg nothing had been advanced to impugn his authority. With a conscience tender and tremblingly afraid of offending God, the imagined sacredness of the Pope, as the head of the Church and Christ’s Vicar, created in him a predisposition to bow with implicit deference to every Papal decision. CHRIST had been revealed to him by the Holy Spirit through the Holy Scriptures; but ANTICHRIST was still undiscerned. Thus when the Papal thunders uttered “their own voices,” he was about to write—to receive, publish, and submit, even as to an oracle from heaven. But so it was, that at this critical point of temptation and danger a real voice from heaven, the voice of God’s Spirit in his heart and conscience, saying “Seal up what the seven thunders have uttered, and write them not”—arrested him. Already, in October of 1518, on appearing before the Papal Legate Cardinal Cajetan, when the Pope’s judgment was affirmed to be in favour of indulgences, and also of the efficacy of the sacraments *ex opere operato*, and independant of faith in the recipient—seeing it contradicted both the word and spirit of the Gospel, he would not receive it. He doubted, indeed discredited, the fact of the Papal sanction. At length, however, no doubt remained; and about the end of 1518, after examining the origin, foundation, and character of the Papal Supremacy, thus he wrote—“My pen is ready to give birth to things much greater [than at the conference just held at Augsburg]. I know not myself whence these thoughts come to me. I will send you what I write that you may see if I have well conjectured in believing, that the ANTICHRIST of whom St. Paul speaks, now reigns in the court of Rome.” His conviction grew stronger the deeper he searched. And when at length, in the summer of 1520, the Pope’s Bull of anathema and excommunication came forth, when the seven thunders pealed with all their terror against the voice which the Covenant-Angel had uttered by his servant, in obedience as it were to the heavenly vision, he did a thing at which the ears of all Europe tingled. He summoned a vast concourse of all ranks beyond the walls of

Wittenberg, and by the hands of the common hangman committed to the flames the Papal Bull with the decretals and canons accompanying it. He sealed up and consigned to never-ending contempt the things which the thunders had uttered; he had learned whose voice they were. And thus ended this epoch of the Reformation in the discovery and public proclamation, that the POPE was ANTICHRIST—the second step in its progress.

5. *And now, enlightened by the word of God which had been drawn forth from its long concealment, the Fathers of the Reformation, in Germany, Switzerland, and England, advanced another step in their great discoveries, by DISCOVERING THE POSITION OF THEIR AGE in the prophetic scroll. For the angel which I saw stand upon the sea and upon the land, lifted up his hand to heaven,*

5. *And the angel, which I saw stand upon the sea and upon the land, lifted up his hand to heaven,*

6. *And swore a solemn oath, to mark the period—as once of old, to Daniel in prophetic vision (12-7)—by him that liveth for ever and ever, who created the heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things that are there-*

6. *And swore by him that liveth for ever and ever, who created the heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things that are therein, that time shall no further be (prolonged;)*

in. To DANIEL the vision was declared to be for many days, and the appointed time of the end was not to come till the close of the symbolic period—“the time, times, and half a time,” measured from some notable but darkly-hinted setting up of the abomination in the holy place. But now a warning stroke was struck upon the apocalyptic clock. And the Angel voice proclaimed in solemn oath, *that time shall no further be prolonged,* and soon the end should come.

7. One trumpet blast alone should intervene; and thus—not now but soon, even in the days of the voice of the seventh angel, (at what time he may have to sound,) then the mystery of God shall be finished—the mystery of his providence wherein good has so long

7. *But in the days of the voice of the seventh angel, at what time he may have to sound, the mystery of God shall be finished, according to the glad tidings that he hath declared to his servants the prophets.*

been overborne by evil, the saints by the world, and Christ by Anti-christ—his mystery, too, his chiefest mystery of Prophecy, which in darkly expressed figures and enigmatic dates had long enwrap the secret of the time and period, “the time, times, and half a time”—this mystery should be resolved by Him to whom are all things known according to the glad tidings that he hath declared to his servants the prophets. And thus it was. For from the time of the first heaven-made discovery, that the Antichrist of prophecy was none other than the Popes of Rome, history shows that upon the minds of the Fathers of the Reformation, who searched the sacred oracles of the word of God, the deep conviction was impressed, and that with all the force and vividness of a heavenly communication, that the fated time was near at hand, though not yet come, when the foredoomed destruction of Antichrist should descend upon

him, Christ's glorious kingdom be set up on earth, and God's great prophetic mystery end. This persuasion in the mind of Luther and the German Reformers, was gathered from that solemn prediction in the prophet Daniel, so plainly alluded to by the Apocalyptic Angel; while, in the mind of the Reformers in Switzerland and England, the thought was conceived from the Angel's own oath and prophecy, as herein recorded—thus connecting, in the historic fulfilment, the two great predictions found in the word of God, that this discovery of the speedy ending of the mystery should be made as by a revelation from heaven, as the time drew near and the power of Antichrist began to wane and **THREE PARTS** of the period of his tyranny over the Church had passed away. This deeply-rooted impression was no mere barren piece of prophetic information imparted to the Reformers regarding the times and the seasons; but was one most influential and practical, and precisely suited to animate them for the great work they had before them, both in respect to doing and suffering, as the Lord's faithful witnesses, in all their subsequent conflicts with Antichrist, the world and Satan.*

8. But lo another step foretold!—the special commissioning by Christ of faithful spiritually-prepared Ministers of the Reformation to preach his gospel in various countries and languages. For the voice which I heard from heaven,

spake to me again, as representing those who were thus ordained of God to carry on his glorious work in these days of his visitation—and him especially who was the head and guide and master-spirit of the Ministers of the Reformation. And the voice said; Go, take the little book which hath been opened, in the hand of the angel which standeth upon the sea and upon the land.

9. *And I went unto the angel, and said to him, Give me the little book; and he saith unto me, Take, and eat it up: and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.*

10. *And—as Luther in his retreat in the lonely castle of the Wartburg forest, his sacred Patmos, more deeply pondered the word of God—and as others too of his companions in the Reformation*

8. *And the voice which I heard from heaven spake to me again, and said, Go, take the little book which hath been opened, in the hand of the angel which standeth upon the sea and upon the land.*

10. *And I took the little book out of the angel's hand, and ate it up: and it was in my mouth sweet as honey; but when I had eaten it, my belly was bitter.*

* "As the view thus communicated, considered as a *prophetic chronological discovery*, was all but unprecedented, it being then for the first time distinctly revealed to Christians whereabouts they were in God's grand prophetic calendar of the world's history, so the idea, like those two other heaven-revealed ideas about Christ and Antichrist that preceded it, established itself permanently in the mind of Protestant Christendom. Pareus, Mede, Vitringa, and almost all the host of other principal expositors that followed on the continent or in England, kept up the idea as certain, throughout the 17th century, that the Reformation had been accomplished under the sixth Trumpet, and that the seventh only afterwards yet remained to sound. Indeed it is from this, as from a point of light, that the chief subsequent Protestant interpreters have ever since gradually, though painfully and interruptedly, made advances towards the solution of other parts of the Apocalyptic prophecy, even up to the end of the last century, and time now present."—*Elliott*.

now set themselves to read, mark and learn its truths more deeply than ever, to find out the will of God—so in vision, *I took the little book out of the angel's hand and ate it up*, to signify this inward study of the word of God, by which their minds were instructed, and their souls strengthened for their future conflicts and their confession of Christ before men. And its truths were full of comfort to the weary soul, *and it was in my mouth sweet as honey; but when I had eaten it*, and seen the awful things predicted, and the suffering to be undergone, the reproach of men, the enmity of the world, the temptations of the devil, and the weakness of the instruments, *my belly was bitter*.

11. And now the commission 11. *And he saith unto me, Thou to proclaim these truths was given, must prophesy again before many and he saith unto me, as to Luther peoples and nations and languages and his fellow-leaders, impelled by and kings.*
the same heavenly influence as before, and prepared by the experimental reception of the gospel in their own hearts, *Thou must prophesy again*; thou must preach and proclaim this gospel of the grace of God *before many peoples and nations, and languages and kings*. Besides the utter neglect of this primary paramount duty—the setting forth of Christ in the preached word—which had come over the apostate Church, there were now especial restrictions canonically imposed to impede the revival of the free preaching of the gospel. Hence the necessity of this renewed command. Hence the heaven-born impulse on the Reformers' minds: "Thou must prophesy again, and preach the word!" The supreme secular end ecclesiastical authorities had issued condemnatory decrees against both Luther and his fellow-labourers, and so against the gospel-ministry itself, for they alone maintained it. By the ecclesiastical decree they were excommunicated from the Church, and by the secular they were, on pain of confiscation, imprisonment, and even death, interdicted from the preaching of the truth. As for Luther himself he was proscribed as one beyond the protection of the law; and hence his concealment in his Wartburg Patmos. Did he bow, then, to the storm, and abandon the work? No: the voice he heard, and with all his soul obeyed. "Thou must prophesy again"—and that "before many peoples and nations and languages and kings." While yet himself confined in Patmos he recognized the voice of duty, and stimulated Melancthon and his coadjutors at Wittenberg to the continued exercise of evangelic preaching, just as if there had been no papal revocation of their orders, or imperial interdict against their preaching. And—so soon as the objects of his seclusion were accomplished, and he had completed that most important work, the German translation of the New Testament, which was in God's providence to be one of the mightiest helps towards the progress of the prophesying again and of the Reformation—he himself took the decisive step of launching forth into open day again, and returned to Wittenberg. On the road he wrote thus to his friend and patron, the Elector of Saxony, explaining his motives for breaking from the retreat he had provided during the height of the papal storm—"Inevitable reasons compel me to the step; the Divine Will is plain, and leaves me no choice; the gospel is oppressed and begins to labour:" adding

"It is not from men that I have received the gospel, but from heaven, from the Lord Jesus Christ, and henceforth I wish to reckon myself simply His servant, and to take the title of EVANGELIST." So the rubicon was passed; the Reforming Gospel Ministers, with Christ's commission on their banner, formed a body independent of Rome's ruling Antichrist, and separated from his apostate Church. Thus, outcasts as they were, they heard the voice from heaven speaking in their consciences, "Thou must prophesy again"—and sending them forth commissioned with divine authority, not as before in their papal ordination "to sacrifice for the living and the dead," but in the words of Christ's commission to His apostles and to all who should follow them, to PREACH THE GOSPEL: an authority which they have communicated to others, and they to their successors from age to age—in the Church of England, in particular, with words derived from this very Apocalyptic Voice;—to the Deacon, "Take thou authority to READ THE GOSPEL in the Church of God, and to PREACH THE SAME, if licensed by the Bishop;"—to the Priest, "Take thou authority to PREACH THE WORD;"—and to the Bishop, as the consecrating Archbishop delivers him the Holy Scriptures, "Take heed to the DOCTRINE and EXHORTATION! Think on the things contained in THIS BOOK!"

XI. 1. But now the last great step was taken. There remained one more important point for decision—a point essentially connected with the continuance of this renewed evangelic preaching—the definition and constitution of Evangelical and Reformed Churches. *And* to signify that outward authority should for this purpose be conferred upon the Reforming Fathers, in addition to the inward call of the voice from heaven, *there was given me a measuring reed, like unto a rod* (*ῥαβδος*) the badge of magisterial power. This had hitherto been wanting. For up to the time of Luther's leaving his Patmos (in March 1522) to resume, notwithstanding papal and imperial interdicts, his ministerial functions of preaching, the established religion was still the Romish Papal Creed. So that when the Reforming Ministers at Wittenberg, conjointly with certain commissioners of enquiry appointed by the Elector Frederic, began to take steps for the abolition of some of the more important superstitions of the Papacy, the Elector declared that they had exceeded their orders, and might embroil him with the Romish prelates and the Emperor. Nor indeed had Luther himself as yet looked for more from the civil power, than the freedom of Evangelic Preaching. "In Divine Providence the foundation of the Reformation had been laid in Germany by Preaching and the Exposition of God's Word,—with no more aid from the civil power than that of a connivance, firm indeed and unalterable, yet ever betraying the marks of hesitation and indecision." The *ῥαβδος*, or rod of power, had not yet been given to the Reformers, to authorize a regular constitution of the Reformed Church. But now a change took place. "The difficulty of providing for the instruction and edification of the Lutheran Churches began to be more and more apparent. It was not possible that public worship and the administration of the

XI. 1. *And there was given me a reed, like unto a rod. And the angel stood saying, Rise and measure the Temple of God, and the altar and those that worship at it.*

sacraments could be conducted decently and in order, without some plan of ecclesiastical discipline. The great personal authority of Luther seemed to be the only cement of union of those who loved the gospel. Hence what feuds and divisions might arise! And there was no opportunity of forming a general synod of pastors and elders, who might regulate the external state of religion." At length the Elector Frederic resolved to take bolder steps, and to direct the organization of the Reformed Churches. But death prevented his carrying his resolution into effect. "No sooner, however, did the Elector John, Frederic's brother, find himself in possession of the sovereign authority, than he exercised it with resolution and activity by forming NEW ECCLESIASTICAL CONSTITUTIONS modelled on the principles of the great Reformer." * *And thus with their lawful sovereign at their head the Reformers in Western Christendom, as in Germany, so in Denmark, Sweden, and England, rose up in their strength to make the measurement—hearing, as it were, the angel speak as he stood saying, Rise and measure the temple of God, and the altar, and those that worship at it.* In the execution of their task the principle which guided all the Reformers was precisely the same as that laid down by the Angel; viz., to make salvation through Christ's meritorious death and mediatorship—that which the ALTAR of the Jewish temple symbolized—the prominent characteristic of the worship of the newly Reformed Church: and to exclude those who, having forsaken the altar, had made themselves another method of salvation, and given themselves up to heathen superstitions and idolatries.

2. For the Angel further said *2. And the court that is without the temple, where these are gathered, cast out, and measure it not; for it has been given to the Gentiles, and the holy city shall they tread under foot forty and two months.*

—*And the court that is without the temple, where these are gathered, cast out, and measure it not; for it has been given to the Gentiles, and the holy city shall they tread under foot through the mystic period of forty and two symbolic months, or twelve hundred and sixty years—of which more shall be told.*

Thus was the Reformation, in its chief steps, completed. In the celebrated CONFESSIONS OF FAITH presented in 1530, at the second Diet of Augsburg, to the Diet and the Emperor—which are the standards of the continental Churches of the Reformation; and in the THIRTY-NINE ARTICLES of the Church of England, the Reformers enforce the three points inculcated by the Angel:—they charge the PREACHING OF THE GOSPEL on their ministers, and declare their fulfilment of this function essential to the right constitution of a Christian Church; they set forth JUSTIFICATION BY FAITH IN A CRUCIFIED, RISEN, AND MEDIATING SAVIOUR as the only true method of salvation; and THEY SEPARATE THEMSELVES FROM THE ROMISH HIERARCHY AS A BODY EXCOMMUNICATE AND APOSTATE FROM CHRIST'S TRUE CHURCH.

3. And—(the voice-divine of the Angel of the Covenant continued)—even to the END of the dreary *3. And I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and*

• Milner.

period during which the truth *three-score days, clothed in sackcloth*. shall be darkened, shall my promise be kept, that "the gates of hell shall not prevail" against the true spiritual church. Some shall there be in every age, though few perhaps, who shall bear testimony to me—my glory, my grace, my salvation—in the darkest days, against the corruption of the Apostasy. These are my witnesses—my "Two Witnesses,"—so called, because few in number; but sufficient, though few; "for the testimony of two men is true." (John viii. 17.) *And I will give power unto these my two witnesses, and they shall prophesy, or preach the gospel, throughout these forty and two symbolic months, which are a thousand, two hundred and three score symbolic days, or, setting aside prophetic figure, 1,260 years; and they shall prophesy clothed in sackcloth, as indicative of their state of depression and of mourning for the corruptions against which they cry.*

4. And the same Angel-voice, which had hitherto spoken, gave a rapid sketch of the character and history of these few and faithful witnesses, from the commencement of this dark period down to the epoch to which the scroll of the Apocalyptic Vision had been thus far unrolled. A circumstance this, singularly illustrative of the historical fact, that very quickly after the regular ecclesiastical constitution of the Reformed Church had been settled (as before described) its Doctors and Ministers were induced to explore and at length to set forth in writing the History of a line of Witnesses for Christ, from the early commencement of the Apostasy, through the dark succeeding ages of the domination of the Papal Antichrist. Hence the work entitled the **MAGDEBURGH CENTURIATORS**, which "reflected a light really wonderful on the facts of the history of the Christian Church, hitherto covered with darkness, and corrupted with innumerable fables."* Hence also, as in Germany so in England, that important work, **FOX'S MARTYROLOGY**, in other words, rendering the Greek of the title into English, *The History of Christ's Martyrs and Witnesses*. These and other works seemed to re-echo the Angel's voice, thus narrating the history of those who had faithfully witnessed for the truth:—*These are the two olive trees, or faithful Ministers and Gospel-preachers who minister the pure "oil-olive" (Ex. xxvii. 20) of the truth, and also with them the two candlesticks (or lamps) standing before the Lord of the earth*—those Christian Churches or communities uniting together in a true Christian profession and worship—Ministers and Churches thus blending, by their word and conversation, in holding forth their testimony to the truth, as Witnesses for Christ.

5. *And, as descriptive of the avenging power given them against the enemies of Christ and his gospel—a power which would in due time show itself in behalf of the truth—language is made use of,*

4. *These are the two olive trees, and the two candlesticks (or lamps) standing before the Lord of the earth.*

5. *And if any man willet to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man willet to hurt them, he must in this manner be killed*

* Mosheim.—The first specimen of this work was framed under the Title of 'CATALOGUS TESTRUM, or Catalogue of Witnesses.'

which is borrowed from the supernatural power possessed by certain of the ancient prophets—as Moses and Aaron who turned the Nile-waters into blood on Pharaoh's insulting and injuring them; or as Elijah, who both commanded fire from heaven to slay the enemies that would have taken him, and invoked a drought of three years and a half on apostate Israel. For the Angel said, *If any man willoeth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies*; that is, will lead to their destruction, the overthrow of Antichrist;—as of old, when the Jews rejected Jeremiah's testimony and persecuted him, Jehovah's predicted threat against them—"I will make my words in thy mouth fire, and this people wood, and it shall devour them"—was not at once fulfilled, but afterwards, by the burning of their city and their destruction, not individually, but as a nation. *And*, continued the Angel, *if any man willoeth to hurt them, he must in this manner be killed.*

6. And as by Isaiah the Lord threatened—"I will command the clouds, that they rain no rain"—as indicating the withholding from the Jews the dews of the Spirit; and as by Amos "a famine" was predicted "on the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord;"—so *these* witnesses to the truth were declared, as the servants of the living God, to *have authority to shut heaven, that it rain not in the days of their prophecy; and have authority over the waters to turn them to blood, as Moses and Aaron of old, and to smite the earth with all plagues, as often as they will.* Of these judgments which should follow, not immediately but in God's time, on the rejection and persecution of Christ's witnesses—one was to be CONTINUOUS, through the whole period of their prophesying, viz. the spiritual drought or shutting up of the dews of heaven; one OCCASIONAL, the smiting the land with plagues, as often as they will:—the third may be inferred to be FINAL, it has yet to be accomplished in the destruction of their enemies by fiery judgments from God.

And so, in accordance with these predictions, was there perpetuated, as history shows, in the East, in the Paulikian sect, from the VIIth century, a line of Witnesses for Christ's truth and against the apostasy of eastern origin, *i. e.* saintmediatorship, image-worship, and other kinds of idolatry, through which the so-called Christian Church had degenerated into "Gentiles of the outer court." And in the West—in the Christians of Piedmont, Switzerland, the Delphinat, and adjacent districts—another Witness-line co-existed:—till, after occasional previous interminglings, the two lines blended together as one, from about the end of the XIIth century, under the thenceforth common name, for the most part, of Waldenses. In these separate and united lines the conjunction may be traced of the teachers and the taught, the "olive-tree" and the "candlestick" in the testimony borne. And so as to the avenging power which was to be given them by God, first of smiting the land which rejected their testimony with plagues, as often as they would, and secondly, of shutting it out from the dews of heaven through-

out the period of their prophesying—an illustration may be found in the declaration of Luther with reference to his own days, and those of Huss (days which fell in the LATER half of the predicted period of prophesying in sackcloth, that the Turks had been avengers of the godly preachers that were then rejected and persecuted in Christendom—a saying equally applicable to those earlier visitations of Saxons and Lombards, Saracens and Seljukian Turks, that scourged the witness-rejecting world through the EARLIER half of the 1,260 days. And the saying of Archbishop Peckham respecting England in the XIVth century had been long previously applicable, and that notoriously, to the state of all Western Christendom—viz. that the general spiritual destitution was such, that the people might be resembled to poor and needy ones who sought water and found none—verifying, as it would seem, on Christendom, that scripture text, “Whosoever hath not, from him shall be taken even that he hath,” and so demonstrating that a judicial infliction rested upon it for its rejection of the witness borne to the truth. As to that further particular noted of the Apocalyptic witnesses’ avenging power—of “fire going out of their mouth to avenge their adversaries” its fulfilment in regard of the Paulikians and Waldenses, is future.

How striking is this Apocalyptic description, when contrasted with the language used by the usurper Antichrist in his bulls of excommunication thundered against these very witnesses! “We shut heaven against them” was his cry. “We send them” are his words “famine and thirst and drought; and call fire from heaven to consume and devour them.” Such was Antichrist’s curse of these imagined heretics. But “THESE have power to shut heaven” says Christ the Lord, “during the days of their prophecy; THESE to smite the Antichristian Roman earth with every plague.”

7. *And when they shall have completed their testimony* in all its parts, and protested against all the corruptions of the Apostate Church, and that ere the whole period of their prophesying shall have expired,

7. *And when they shall have completed their testimony, the Wild Beast that is to ascend out of the abyss shall make war against them; and he shall overcome them, and kill them.*

the Wild Beast, that is to ascend out of the abyss—of whom intimations have been given already to the prophet Daniel; but who is afterwards to be described—*shall make war against them.* And so it was. These faithful witnesses for Christ testified against each of the successively developed and enforced antichristian errors of the Apostasy: viz. the SACRAMENTAL ERROR, allusively noted in Chapter VII., whereby the *opus operatum* of the Sacrament was made the source of life and light to the soul, instead of Christ’s Spirit;—the substitution of the MEDIATORSHIP OF DEPARTED SAINTS, which Chapter VIII. hints at, in place of Christ;—the IDOLATRY, DEMON-WORSHIP, SORCERIES, THEFTS, FORNICATIONS, and MURDERS of the Apostate Church and system, specified in Chapter IX.;—finally the SUPPORT and HEADSHIP of the system by the Romish Church and its Bishop on the seven hills, with his seven thunders and voice of Antichrist, figured or described in Chapters X., XIII. and XVII. Against the first second and third of these stages of corruption, the witnesses of both Eastern and Western origin had long protested; but against the

fourth they for centuries protested not, till towards the close of the XIIth century, when this last step was actually made by the Waldenses, the orthodox associated Paulikians, and other sectaries. Then the Papacy roused itself for the first time collectively in the 3rd Lateran General Council, A.D. 1179, and declared war against these imagined heretics.* The fact of the commencement of this Papal anti-witness war is strongly marked in European history. The Papacy, and all Western Christendom under its leading, had evidently entered on it as a WAR OF EXTERMINATION against all whom it might adjudge heretics—against the Waldenses and associated Albigenses, who were indeed witnesses for Jesus—pre-eminently. Persecution followed them into all their missions and settlements. Everywhere the blood-hound spirit of the inquisition pursued and tracked them; and the “wild beast from the abyss,” or Papal power acting on the secular in Western Europe, and ruling by it, adjudged them to condign punishment. So against Wicliff and the Wicliffites, more especially in England, and Huss and the Hussites in Bohemia, the war waged fiercely.

At length the XVth century drew to a close, the attainment of the Papal object seemed at hand, and victory nearer and nearer within its grasp. And so it was to be; for it was not only said, “the wild beast from the abyss shall make war on them,” but it was added, *And he shall overcome them; and kill them.* The witnesses being symbolical, the death spoken of was to be symbolical also. He shall “kill them;” i. e., their witnessing-voices should be completely silenced—and, so to speak, their extermination beheld throughout Christendom. There is but one period in European history which can at all answer to this condition—viz. the opening of the XVIth century, just before the Reformation. “The XVIth century opened with a prospect of all others most gloomy in the eyes of every true Christian. Corruption, both in doctrine and in practice, had exceeded all bounds: and the general face of Europe, though Christ’s name was everywhere professed, presented nothing that was properly evangelical. The Roman Pontiffs were the uncontrolled patrons of impiety. The Waldenses were too feeble to molest the Popedom: and the Hussites, divided among themselves, and worn out by a long series of contentions, were at length reduced to silence.” Thus writes Milner. To the same purport is the testimony of Mosheim. So another writer: †—“Every thing was quiet [at this epoch]: EVERY HERETIC EXTERMINATED: and the whole Christian world supinely acquiesced in the enormous absurdities inculcated by the Roman Church. But this epoch is further marked, and that more exactly and definitely, by the notice of the PLACE and OCCASION of this triumph over the witnesses’ death—which gave the evidence and recognition of it the highest degree of publicity.”

* Mede observes, though without any reference to the clause or the interpretation above—“Never before this time [i. e. the 12th century] had suspicion arisen of the Papacy being Antichrist.” And again:—“the beast made not war against the witnesses immediately from the commencement of his existence, but in the 12th [the same] century; at which time the war *was* made by him against both Albigenses, Waldenses, and Saints of Christ, called as it might be, by whatever other names.”

† In the Article on the Reformation in the Encyclopædia Britannica.

8. The local scene of their exposure, as dead, is thus described:—*And their dead body (shall lie) in the broad place of the great city,* (Chap. XVII. 18) reigning over the kings of the earth, that is, **ROME**—

not indeed the mere metropolitan Roman City on the banks of the Tyber, but, agreeably with the associated symbols, the Political or Ecclesiastical State made up of the citizens of its empire; a city, *which is spiritually or figuratively called Sodom*—so named even by certain Romanists as well as by one and another of Christ's protesting witnesses, as being the seat of all moral impurity and abomination—and called *Egypt* by others, as the scene of priestly sorceries, and religious darkness and captivity of God's people: and lastly, this city, where the death of Christ's witnesses was triumphed over, was the place *where also figuratively their Lord was crucified*—not Jerusalem, the Holy City, but Rome, the Great City, in which the characters, as here indicated of all three cities met.*

9. And a great gathering shall there be to gaze upon them, the gathering of the Great Lateran Council, held from 1512 to 1517 under the Pontificates of Julius II. and Leo. X., just before the

Reformation—an epoch, as already seen, ever memorable for the triumph of the Papal Antichrist. *And they who come as deputies from the peoples and kindreds and tongues and nations*—ambassadors, generals of the religious orders from the several states of Western Christendom, besides the Patriarchs of Alexandria and Antioch, and other ecclesiastics from beyond the seas—*see their dead body three days and a half*, or, divested of figure, three years and a half. And how marvellous is the counterpart of this in history! The Council met, as an orator on the occasion declared in the very language of the vision, on the central area, or "broad place," of the Western world.—And what were the objects of the Council? One was, as set forth in the Papal Bull of convocation, the **TOTAL EXTIRPATION**, not of the political schisms only which then disturbed the peace of the Church at Pisa, but of **HERESIES**—so called; i. e. the annihilation of all that remained in Western Christendom of public witnessing for Christ. Opposing heretics were not yet looked upon as altogether silenced, the witnesses not yet altogether dead. The remnant of the Bohemian Hussites had from the year 1504 begun afresh to attract notice: and, their extermination, or subjugation, was considered as one of the express objects of the Council.—And what then the measures taken in reference to it? Through the seven earliest sessions there appears nothing bearing thereon. The primary object thus far, both with Pope Julius and Pope Leo, was to extinguish the Conciliabulum, or rival

8. *And their dead body (shall lie) in the broad place of the great city, which is spiritually called Sodom and Egypt, where also their Lord was crucified.*

9. *And they from the peoples and kindreds and tongues and nations, see their dead body three days and a half, and suffer not their body to be put in a sepulchre.*

* Luther thus writes to Spalatin in 1519:—"I have been reading the Papal Decrees, and would whisper into your ears, that I know not whether the Pope be not Antichrist. To such an extent is Christ dishonoured in them, *and crucified.*"

private Council under the French king's patronage at Pisa; and so constitute the Lateran Synod an undoubted Council General, qualified to decree and act in the affairs of Christendom. But so soon as (after Leo's accession) this was effected, so soon as the French king had given in his adhesion, and the schismatic Pisan Cardinals broken up and submitted themselves,—then, these preliminaries having been accomplished, no time was lost in proceeding to the Bohemian affair.

In a Papal Bull inserted, with approbation of the Council, in the very next or 8th session, held December 1513, a charge was issued, summoning the dissidents in question without fail to appear and plead before the Council at its next session; unless indeed they should have previously done so before a neighbouring Papal Legate—the object declared being their conviction and reduction within the bosom of the Catholic Church. The time finally fixed for the said important session was in the spring ensuing. Thus was the crisis come which was to try the faith of this bleeding remnant of witnesses, and exhibit its vitality or death. And would they then face their Lord's enemies? Would they brave the terrors of death, and plead his cause before the lordly Legate, or the anti-christian Council—like the Waldenses at Albi and at Pamiers, like Wicliff and Cobham in England, like Huss and Jerome at the Constance Council, or Luther afterwards at Augsburg and at Worms?—Alas! No. The day of the 9th session arrived. The Council met. But no report from the Cardinal Legate gave intimation either of the pleading, or even of any continued stirring, of the Bohemian heretics. No officer of the Council announced the arrival of deputies from them, to plead before it. Nor again was there a whisper wafted to the Synod from any other state, or city, or town in Christendom, of a movement made, or a mouth opened, to promulgate or support the ancient heresies. Throughout the length and breadth of Christendom Christ's witnessing servants were silenced: they appeared as dead. The orator of the session ascended the pulpit: and, amidst the applause of the assembled Council, uttered that memorable exclamation of triumph,—an exclamation which, notwithstanding the long multiplied anti-heretical decrees of Popes and Councils, notwithstanding the yet more multiplied anti-heretical crusades and inquisitorial fires, was never pronounced before, and certainly never since,—“*Jam nemo reclamat, nullus obsistit!*” “There is an end of resistance to the Papal rule and religion: opposers there exist no more.” And again; “The whole body of Christendom is now seen to be subjected to its Head, i. e. to Thee.”—So did “they from the people, and kindred, and tongues, and nations,” assembled in Rome, the forum of Anti-christendom, there look on Christ's witnesses as thenceforth, not excommunicate and accurst only, but DEAD. Mark the description!—for it is a description from the life. And mark the day. For it is the commencing date of the predicted period, the three years and a half, during which Christ's witnesses were to appear as mere dead corpses in the face of Christendom. It was May 5, 1514. So fierce was the hatred against Christ's witnesses, that all the punishments imposed on heretics by former Bulls and Councils were adjudicated against THEM, throughout Christendom: and among these, one there was most constantly decreed and constantly enforced, Exclusion from Burial; which marked the subjects of it as excommunicate and cast out beyond the pale

of the Church: *and* in this way (added the Angel) shall the triumphant enemies of the witnesses behave, they shall not suffer their dead body to be put in a sepulchre.

10. *And*, once again, the page of history if opened up, will show the truth of the Angel's words:—*They that dwell upon the earth rejoice over them, and make merry, and send gifts one to another: for*

“the pillars of the Papal strength seemed visible and palpable, and Rome surveyed them with exultation from her golden palaces. . . . The assembled princes and prelates separated from the Council with complacency, confidence, and mutual congratulations on the peace, unity, and purity of the Church.”* *And this because they seemed to have escaped the conscience-stirring appeals and remonstrances by which these two prophets, as faithful witnesses of the truth, tormented them that dwell upon the earth.*

11. *And after the three days, or years, and a half, the spirit of life entered into them: and they stood upon their feet.* Not in the compass of the whole ecclesiastical

history of Christendom, is there any such example—save the resurrection of the Lord himself—of the sudden, mighty, and triumphant resuscitation of the true Church from a state of deep depression, as was exhibited and felt, just after the separation of the Lateran Council, in the PROTESTING VOICE OF LUTHER and the burst of the glorious Reformation. The sudden contrast forces itself on every writer of history, whether of the Romish Church or Protestant. Take the Popish Annalist Raynaldus. “How ill, alas!” says he, “these most holy laws (against relapsing heretics) were observed, appears from the hydra birth of the Lutheran heresy so soon after!” Take another writer already quoted. “Every thing was quiet; every heretic exterminated; and the whole Christian world supinely acquiescing in the enormous absurdities inculcated by the Romish Church, when—in 1517—the empire of superstition received its first attack,” (its death-blow almost) “from LUTHER.”

But does the chronology suit? It was predicted that for three days and a half the Witnesses were to be looked on as dead: in other words, that there was to be the interval of three years and a half between the first recognition of their extinction by the assembled deputies from the states of Christendom, and their resuscitation. Was this the interval between that memorable day of the ninth session of the Lateran Council, on which the orator pronounced his pæan of TRIUMPH over the extinction of heretics and schismatics, and the first and yet more memorable act of PROTESTATION, by Luther? Yes! The day of the 9th session was, as we have seen, May 5, 1514; the day of Luther's posting up his Theses at Wittenberg (the well known epoch of the Reformation) Oct. 31, 1517;

* Waddington's Church History.

the interval being three years and 180 days, precisely, to a day, THREE YEARS AND A HALF!—O wonderful prophecy, is the exclamation which again forces itself on the mind! O the depth of the riches of the wisdom and the fore-knowledge of God!

These marvellous events astounded the beholders. *And great fear fell on those that beheld them.* At Rome Pope Leo, in his golden palace, incredulous as to the possibility of any thing occurring, especially from so mean an origin, to affect his supremacy and power, treated it as a mere passing ebullition of feeling and genius in the monk of Wittenberg. But not so they that were on the spot, and beheld, when, like an electric shock, the voice of the revived gospel-witness thrilled through Germany. Not so Tetzl, Cardinal Cajetan, Eck, Miltitz. Of these each one, as they entered on the scene, and looked on, trembled in consternation. For they saw that the very foundation of the whole Papal system was assailed; and that there was a power in the voice and the movement, even as if from heaven, that they could not withstand. At each step of advance, as the revival was confirmed, and the Witnesses stood more firmly on their feet, the fears of those that beheld continued and increased in anxiety. Nor were their fears less excited when, after ten years of vain schemes and agitation to put them down, the Lutheran Reformers proclaimed as it were before the world,—though all unconsciously and unintentionally—that they were but the WITNESSES OF CHRIST resuscitated and risen up again: that is, when in 1530, just after the memorable Augsburg Council at which they had presented their Confession of Faith, and been repudiated by the Emperor, they united themselves collectively at Smalcald, under the glorious adopted name of PROTESTANTS; or, according to its Latin etymology, WITNESSES. Thus was the Angel's prophetic declaration fulfilled to the letter:—"And great fear fell upon them that beheld them."

And here the Angel seems to have ceased speaking. His sketch of the two Witnesses' history had been brought down to that very chronological point, in the vision prefigurative of the Reformation, at which He first interposed with this retrospective explanatory narrative. What remained of their history would most fitly be given, not retrospectively, but in the resumption and progress of the Apocalyptic scenic figurations.

12. *And, as the Angel ceased and the figurations were resumed, I heard a great voice from heaven—that heaven which was visible, even by profane beholders, and therefore not the spiritual heaven of the divine presence, but the heaven of political dignity and power (see Is. xiv. 13). The voice called, saying, Come up hither! And they ascended—in the cloud of the covenant-Angel's investiture, which indicated that this ascent of the Witnesses was the result, the terminating result, of Christ's intervention, and to identify the cause and triumph of the Witnesses with that of the Reformation, (chap. x. 1); and their enemies beheld them.*

12. *And I heard a great voice from heaven saying, Come up hither! And they ascended up to heaven in the cloud: and their enemies beheld them.*

It was the embroilment with other nations of Charles the Vth, head of the Germanic Empire—that great secular power on which the Popes most trusted to crush the rising heresy—which God’s all-ruling Providence made use of as the primary means for effecting this predicted consummation. Scarce had two years elapsed after the passing of the Augsburg persecuting Decree, when the imminency of a long-threatened Turkish invasion under the terrible Sultan Solyman, made the reconciliation of the Protestant States a point of obvious necessity to the preservation of the empire: and drew from the Emperor and Germanic Diet a Decree, celebrated as the “Pacification of Nuremberg;” by which Decree full toleration was accorded to Protestantism, and a stop put to all suits against Protestants in the Imperial Supreme Chamber, until the assembling, then shortly expected, of a General Council. Thus says Robertson, “from having been viewed hitherto only as a religious sect, the Protestants came thenceforth to be considered as a political body of no small consequence.” It was their first great step, and that, on the imperial call, to political ascendancy.—Other events followed. And as the term of toleration was coming to a close, the time was deemed by the Emperor to have arrived for the subjugation of the Protestants, and the Protestant cause was put in jeopardy throughout all Germany. But in this case, just as so often in others, the epoch of depression, through God’s gracious overruling care for his people, did but precede and introduce one of more conspicuous elevation. New and unexpected agencies were suddenly brought into operation. The betrayer of the Protestant cause in the war just ended, Prince Maurice, was led to espouse it. Then followed the surprise of the Emperor Charles at Inspruck, and the consequent Peace of Passau, concluded August 12, 1552—that celebrated Peace (confirmed in 1555 at Augsburg) whereby in the fullest measure toleration was accorded to Protestantism; and Protestants, equally with Romanists, admitted to sit as judges in the Supreme Imperial Chamber. In short, it was the fulfilment of the Apocalyptic prefiguration of the Witnesses’ ascent into the political heaven in Germany—Germany, the originating locality, under God, of this great Revolution; and followed by their elevation almost contemporarily in some other countries.

13. *And at the same time, these events brought on a mighty disruption of those countries from the Papacy in which Protestantism had been established as the state-religion—viz. of Saxony, Prussia, Sweden, Denmark; and there*

was a great earthquake. But these countries, a thing to be observed, all lay to the north of the Danube, the boundary line of that part of the old Roman empire. But the mighty moral and political revolution began in Saxony, was destined almost immediately to extend further, and into other countries; and, together with the ascent of Protestantism there, also to involve the downfall and destruction of a portion of, what is called in the Apocalyptic prophecy, the Great City. *And the tenth part of the city—the Great City including in its empire just ten kingdoms—fell: England, one of the most notable of these kingdoms, threw off the Papal yoke.*

13. *And at the same time there was a great earthquake. And the tenth part of the city fell. And in the earthquake were slain seven chivalds, names of men. And the remnant were affrighted. And they gave glory to the God of heaven.*

The memorable Act was passed by which Papal supremacy was renounced in England, and the king declared head (temporal head) of the church. So did Papal England fall in the earthquake; i.e. the Papal Empire in England.—In point of time the event synchronized with the earlier steps of the German Protestants towards ascendancy: the first threatening of separation between Henry and the Pope being in 1529, just when the German Reformers united under the name Protestants; and the Act of Parliament past in 1534, the year of the Treaty of Kadan, a year noted by Ranke as the second epoch of the rise of the Protestants in Germany. *And in the earthquake were slain seven chiliads, names of men*; a prophecy fulfilled in the separation of the Seven Dutch United Provinces from the Spanish yoke, during Elizabeth's reign, and the destruction within them of the Papal rule and religion.

Such were the two grand and permanent political changes in Europe, that arose out of the earthquake attendant on the Reformation.—It was fondly hoped by the persecuted French Protestants, when Henry the IVth., himself at that time a professing Protestant, obtained the crown and kingdom, that the same would be the result in France. But it had not been predicted, and it took not place. King Henry, soon after his accession, abjured Protestantism. And though by his Edict of Nantes, promulgated in 1598, civil liberty and rights were secured to French Protestants, yet it was with certain restrictions appended which excluded the idea of the Witnesses having *THERE* ascended into the political heaven; and after some 80 or 90 years, the edict was revoked by Louis XIV., and Protestants thenceforward put out of the pale of the law in that kingdom. This predictive verse, indeed, seems to embrace in its comprehensive sketch a period reaching downward as late as that selfsame memorable epoch of the Revocation of the Edict of Nantes. For not until near that time did the results predicted in Northern Germany and England receive their final settlement. In 1629 the Emperor Frederic II. having issued the terrible Restitution Edict—an Edict by which German Protestants were required to restore to the Church of Rome all the possessions they had become masters of, in consequence of the Religious Peace concluded in the preceding century—a war arose in defence of Protestants' rights, in which Gustavus Adolphus fell victorious, A.D., 1632, at Lutzen. Nor was it till 1648 that they were re-established on a firm and permanent basis by the Peace of Westphalia. Again, in England, by Charles the IInd, and yet more by James his brother and successor, advances were made to the restoration of Popery: until at length in 1688, through God's gracious favour to England, William of Orange superseded James the IInd in the government. In him, at that critical conjuncture, the seven chiliads repaid back to the tenth of the City the aid they had earlier received from it in the battle of religious truth. And thus, just when Louis was ruthlessly crushing Protestantism and Protestants in France, the political establishment and elevation of Protestantism was finally secured and confirmed in England; and eventually in Holland also. And in every case, whether in England, Holland, or Germany, *the remnant*, or Papists that remained in them after the victorious ascendancy of Protestantism, *were affrighted*. Penal enactments were passed against the Romanists. The popular feeling too was against them. Times were when they dared not shew their faces.—On

the other hand, the ascendant Protestants,—the Witnesses in the political heaven, *gave glory to the God of heaven*. On their deliverance in England, also, through the persecutor Mary's death and Elizabeth's accession, on the defeat of the Armada, which was sent to re-subjugate the kingdom to Rome, and again long after on the accession of the Protestant William III., solemn thanksgivings were rendered to "the God of heaven:"

So closes the prediction of the ascent of Christ's Witnesses, and of the political establishment of Protestantism, and of the Reformation. It is not said that the Witnesses put off their sackcloth, for the 1260 years were not yet run out. All were not true Protestants who zealously professed Protestantism; nor did the same general zeal continue in the countries which had thrown off Popery, for the pure gospel doctrines of Protestantism. An attempt was made in England by high ecclesiastical authorities, to induce a retrograde movement, semi-popery, fanaticism, then lukewarmness succeeded. Christ's Witnesses were but a comparatively small and often neglected number of the church and nation; though the church itself by its evangelical Articles and formularies still constituted an eminent Witness-church for Christ. So in Holland, and in Protestant Germany.

14. Throughout the period of 14. *The second Woe is past: behold the third Woe cometh quickly.*
 the earlier progress of the Reformation, the Turkish Woe continued imminent. In the course of the 20 years from 1520 to 1540 both Rhodes and Hungary in Christendom, as well as the Mamelue empire of Egypt, fell under it; and Christendom continued in alarm. It was not till the great naval battle of Lepanto that any very effectual check was interposed against its progress. And what the date of this battle? It was A.D. 1571, just a year or two only after the insurrection of the Dutch Provinces. A further check occurred in 1600, a little before the acknowledgment of the independence of those provinces; the Turks being then driven out of Transylvania. These however were but checks. It was not till after their great war with the German Empire in the last quarter of the xviiith century—a war illustrated by the victories of John Sobieski at its commencement, and of Prince Eugene near its conclusion,—that the Woe could be with any reason regarded as near its end. And this was just after the final settlement of the Reformation in England, through the accession of William III.—Even then the famous Peace of Carlowitz was negotiated on terms of less inequality than might have been anticipated. Its energy of aggressive progress and destruction had passed from the Turkman Empire: but it seemed still—just like that of the Saracens, after the termination of its predicted 150 years of intensity of woe—a mighty and formidable power. Decay however had begun irretrievably within it. And the next great war, after a long peace with Christendom, which called it again into the battle field, the war of 1769—1774 against Russia, and yet more that of 1787 against united Austria and Russia—a war signalized by victory after victory on the part of the allied forces, and which was ended in the year 1790 by a peace humiliating to Turkey,—proclaimed to the world in language too clear to be mistaken, that the Turkman power was no longer a Woe to Christendom, but Christendom to the Turkmans. The dissolution or conquest of its empire

had become thenceforth, it was evident, only a question of time and European policy.—*The Second Woe is past!* And what then next? The Apocalyptic prophecy thus announced the coming future. *Behold the third Woe cometh quickly.*

15. *And this annunciation was doubtless after a brief pause, corresponding with the term "quickly"—by the last angel's blast;—for the seventh angel sounded.* It would seem that no new external judgments, no new eventful changes, worthy of Apocalyptic prefiguration, were to pass upon the face of Roman Christendom, before the breaking forth of that third Woe, the Woe of the last Trumpet: which, whether by a longer process of judgment, or a shorter, was appointed in the divine councils to prepare for and to issue in, the great consummation. *And there were great voices in heaven, saying; The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.*

15. *And the seventh angel sounded; and there were great voices in heaven, saying; The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and he shall reign for ever and ever.*

16. *And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,*

17. *Saying; We give thee thanks, O Lord God Almighty, which art and wast and art to come; because thou hast taken to thee thy great power and hast reigned.*

18. *And the nations were angry, and thy wrath is come, and the time of the dead to be judged; and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them that destroy the earth.* How must the Apostle's heart have beat with desire to see the glorious things, thus anticipatively celebrated as the events of the 7th Trumpet, developed fully in the vision ensuing! But ere this development, he could not but also feel that one particular and most important point of information needed to be first supplied him. Who those destroyers, or corrupters of the earth, that were now to be destroyed by God himself from off it? Must not that Beast from the Abyss, which had been, as it were, but incidentally mentioned as pre-eminently warring against, and slaying Christ's Witnesses, must not he or it be especially included in the number? But if so, what its history? Whence originating and how? Where and when established? And whether and how identical with Daniel's fourth Beast in its last ruling form, (for surely this thought of identity could not but suggest itself,) and consequently also with the predicted Man of Sin and Antichrist? Behold, as if on purpose to answer these obvious questions, the forward progress of the prefigurations is here suddenly interrupted. A new and parenthetic series of visions begins, having this for their one grand subject. And the single verse that follows—

19. *And the temple of God was opened in heaven; and there was seen in his temple the ark of his covenant; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail,—*serves well as a sign of connexion, and to show where there is a resumption of the thread of vision, and where the development of the great events of the Seventh Trumpet is intended to begin.

PART IV.

THE BEAST FROM THE ABYSS.

A SUPPLEMENTAL VISION.

HISTORY OF THE RISE, CHARACTER, AND ESTABLISHMENT OF THE "BEAST FROM THE ABYSS" OR POFEDOM.

We enter now upon the Fourth and Supplemental Part of the Revelation of St. John—a Part, the peculiar characteristic of which appears to be the exhibition of certain Individual Figurative Impersonations on the scene; especially of the "Beast from the Abyss," mentioned in chap. xi. 7.

That there is a chronological regression in the visions, and that the break occurs at this point, is acknowledged by all commentators of the class which we follow.

That this part is supplemental and explanatory appears from two decisive marks:—first, that the grand subject is the development of the history of the Wild Beast from the abyss, which was before spoken of, as existing in the time of the two Witnesses and making war upon them and killing them: and secondly, that the same remarkable period of 42 months, or 1260 days, which was noted in the Witnesses' history, as that of Paganized Christians treading down the Holy City, and of the Witnesses prophesying in sackcloth, is here spoken of as included also in the visions now commencing. It is the period during which the Wild Beast from the abyss holds investment of the seven-headed Dragon's delegated authority (chap. xiii. 5), and of the sun-clothed woman's remaining a refugee in the wilderness (chap. xii. 14). That these periods are one and the same appears also from Daniel's having mentioned such a period, but once only. (Dan. vii. 25, 26.)

The Book or Scroll on which the whole Revelation was recorded is described in the opening vision (chap. v. 1) as "written within and without." Mr. Elliott conceives that this supplemental Part which contains the account of the rise, character, and establishment of the Beast from the abyss, or Papal Rome, was written *without* or on the outside of the scroll, the contemporaneous visions already described having been *within*.

XII. 1. And now a new vision opens. For in what has gone before a persecuting WILD BEAST is spoken of, as warring against the Witnesses of Christ (chap. xi. 7), and slaying them. It was necessary therefore to give the history of his rise, establishment, and reign. Hence an interruption takes place in the sequence of the visions. *And there appeared a great sign in the political heaven; a woman, representing the Church, the mother of "those that keep the commandments of God, and the testimony of Jesus Christ," (see verse 17), clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars—as symbolical of her glory, at the particular epoch prefigured, when the ruling powers were associated with her as her decoration and support, and her ecclesiastical rulers or bishops were recognized as dignified authorities before the world.*

2. *And, as Zion was described of old as travailing to bring forth a NATION (Is. lxvi. 8, 9), so with the Church at this crisis; for she being with child,—a child representing all her children, as about to be united into a BODY POLITIC—cried travailing in birth, and pained to be delivered.*

3. *And there appeared another sign in the heaven of the political world; and behold a great red dragon, the symbol of the Pagan Roman Power—the dragon having been adopted as one of the military ensigns of Imperial Rome about the close of the second century, and becoming common in the third. This, together with what follows, helps to mark the epoch of these events. For the monster was beheld, as having seven heads, indicating—(as afterwards explained to the Evangelist with reference to the beast who was shortly to receive his power, throne, and great authority from this dragon, xiii. 2)—not only the SEVEN HILLS on which Rome was built, but the SEVEN FORMS OF GOVERNMENT under which Rome had now been ruled; viz., Kings, Consuls, Dictators, Decemvirs, Military Tribunes, Emperors, and absolute Monarchs:* of these, at the time of the vision, five were fallen, one (Emperors) was in power, and the other (absolute Monarchs) was not yet come (see chap. xvii. 10): and out of the last were issuing ten horns, a further mark of Rome, as intimating that the power represented would be divided into ten kingdoms—a division, however, which had not yet taken place, because the horns carried no badge as the heads did; for it is expressly said,—and on his heads, as contradistinguished from his horns, were seven diadems. This, too, the crown*

XII. 1. *And there appeared a great sign in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.*

2. *And she, being with child, cried travailing in birth, and pained to be delivered.*

3. *And there appeared another sign in heaven: and behold a great red dragon, having seven heads and ten horns; and on his heads seven diadems.*

* Diocletian was the first absolute monarch. Gibbon has the following words in his historical index corresponding to this period:—"Diocletian assumes the diadem, and introduces the Persian ceremonial. New form of government." Also he says, "Like Augustus, Diocletian may be considered as the founder of a new empire."

being the **DIADEM**, and not the imperial corona or *στέφανος*, is a further indication of the epoch; for it was not till towards the close of the **THIRD CENTURY** that the diadem was adopted.

4. *And another mark of the time when these events occurred was seen in the limit put to the extent of authority possessed by the dragon. His rule did not now extend throughout the whole Roman empire; for his tail drew only the third part of the stars of the political heaven—the Pagan Roman Power was, therefore, though not yet extinguished, reduced to one-third of its former extent. For soon after the conscience-stricken Galerius, A.D. 311, issued on his dying bed an Edict of Toleration towards the Christians, in which the names of Constantine and Licinius appeared as consentient parties, the Roman Empire became for the first time divided among Three Emperors. In two-thirds, the European and African portions, toleration was extended to the Christians, and, subsequent to the celebrated Milan Decree of Constantine and Licinius, issued in March, 313, they enjoyed the imperial recognition and support. In the other third, the Asiatic, the Christians were still, after but a brief and uncertain respite, exposed to persecution in all its bitterness and cruelty—and thus did the dragon cast them to the ground: and the dragon stood before the woman who was about to be delivered, for to devour her child so soon as it should be born. It was the crisis of the last struggle of Paganism to retain supremacy and crush Christianity. "Before the decisive battle," says Milner, "Maximin [the Emperor of the third, over which the dragon now ruled] vowed to Jupiter, that, if victorious, he would abolish the Christian name. The contest between Jehovah and Jupiter was now at its height, and drawing to a crisis."*

5. *And what was the issue? The fury of the dragon was in vain. On the 30th April, 313, Maximin was defeated by Licinius, and died, like Galerius, in agonies, confessing himself vanquished.*

A. D. 313. *"His death," says Gibbon, "delivered the Church from the last and most implacable of her enemies:" and she brought forth a man-child, who was to rule all the nations with a rod of iron. And the child was caught up to God and to his throne; for the dragon beheld the Christian Body, now headed and represented by Constantine, elevated with marvellous rapidity to a Christian, an avowedly Christian, throne. At first an equal toleration was accorded by Constantine to Pagans and to Christians; but "the exact balance of the two religions continued but for a moment."* As the emperor grew older his discountenance of the Pagans became more marked. By his successors disfavour was increased into intolerance. At length,*

4. *And his tail drew the third part of the stars of heaven, and did cast them to the ground. And the dragon stood before the woman who was about to be delivered, for to devour her child as soon as it should be born.*

5. *And she brought forth a man-child, who was to rule all the nations with a rod of iron. And the child was caught up to God and to his throne.*

* Gibbon.

under Theodosius, all toleration of Paganism was put an end to; "the nations were ruled with a rod of iron;" and heathen-worship and rites were interdicted, under pain of the severest penalties.

6. But short lived is the association of Christ's true Church with the splendors and honors of this world: *and the woman fled towards the wilderness where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days.*

6. *And the woman fled towards the wilderness; where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score symbolic days; that is, 1,260 years—the identical period with that mentioned twice in the former vision (chap. xi. 2, 3), and coinciding with it in history; during which, first, the holy city or the true Church would be trodden down of the Gentiles, or Paganized Christians; and, secondly and contemporaneously, Christ's witnesses would protest, clothed in sackcloth, against the errors of the apostate Roman Church.*

7. *And there was war in the heaven to which the Christian Body-politic was exalted. Christianity and Paganism strove for supremacy; the principles of truth and error were involved in the struggle; powers invisible, as well as visible, appeared to mingle in the conflict: for Michael, captain of the Lord's host, and his angels fought against the dragon; and the dragon fought and his angels.* Licinius became an apostate from the faith which he had embraced, and seemed to head afresh the dragon's cause against the truth.

7. *And there was war in heaven, Michael and his angels fought against the dragon; and the dragon fought and his angels;*

8. But after two successive defeats Paganism met with its final defeat, A.D. 324; *and the dragon and his angels prevailed not, neither was their place any more found in heaven.*

8. *And prevailed not, neither was their place any more found in heaven.*

9. *And the great dragon was cast out; that old serpent called the Devil and Satan, which deceiveth the whole world; he was cast down upon the earth, and his angels were cast out with him.* The exactness of this imagery is very striking.

9. *And the great dragon was cast out; that old serpent called the Devil and Satan, which deceiveth the whole world; he was cast down upon the earth, and his angels were cast out with him.*

In a letter to Eusebius, Constantine adopts terms similar to the prophetic language, and writes of the Pagan Rule as "that DRAGON," which had been "deposed from the governance of affairs by God's providence." And Eusebius relates, that in a picture elevated by Constantine over his palace gate, there was represented the cross, the ensign of salvation, placed above his head; and beneath, his enemy and that of the human race, under the semblance of a DRAGON, precipitated into the abyss.

10. *And, in vision, standing on the scene of triumph which I beheld, I heard a loud voice saying*

10. *And I heard a loud voice saying in heaven, Now is come the salvation, and the strength, and the*

in the heaven to which the Christian Body-politic was elevated, "Now is come the salvation, and the strength, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

11. *And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*

12. *Therefore rejoice, ye heavens, and ye that dwell in them!*" Of these hymns and songs of triumph, Eusebius, the historian of the time, writes in graphic terms, and describes the Christians before cast down, but now with countenances bright and happy, everywhere greeting each other with songs of congratulation. By all, Emperor and people, the victory over the heathen potentates was ascribed to Divine interposition. He narrates very fully also how they called to remembrance the sufferings of the martyrs and confessors during the past persecution, and ascribed their victory to the Doctrine of the Cross, and their Faithfulness unto Death.

But these rejoicings were soon followed by a note of warning.—*Woe to the inhabitants of the earth and of the sea!* Here a prophetic intimation is given of woes to follow. *For the Devil is come down to you having great wrath, disturbing the peace of the Church by the Arian heresy and bringing on the Gothic scourge, because he knoweth that he hath but a short time.*

13. *And when the dragon saw that he was cast unto the earth, he persecuted the woman that had brought forth the man-child.* For the true spiritual Church

A. D. 350. soon found herself, not only a wanderer upon earth, but persecuted and suffering. By his direct assault on the very vitals of Christianity, and his persecution of orthodox and true Christians by Arianism and the Arians, and also by his indirect, but not less hostile, attack on them through temptations to superstition, the devil aimed at the total extinction of true religion. For forty years and more did persecution prevail more or less against those who held the true doctrine of the deity of the Son of God. "The Pagans took courage," says Milner, "and assisted the heretics in the persecution, saying, 'The Arians have embraced our religion.'" "Arianism seemed well nigh to have avenged the cause of fallen idolatry."

14. *And to the woman, the Church, were given two wings of the great eagle; this was in the assistance which the Emperor Theo-*

kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accused them before God day and night.

12. *Therefore rejoice, ye heavens, and ye that dwell in them! Woe to the inhabitants of the earth and of the sea! For the devil is come down to you having great wrath, because he knoweth that he hath but a short time.*

13. *And when the dragon saw that he was cast unto the earth, he persecuted the woman that had brought forth the man-child.*

14. *And to the woman were given two wings of the great eagle, that she might fly into the wilderness into her place, from the face of the*

dosius rendered her, *that she might serpent, where she is nourished for fly into the wilderness a time, times, and half a time.*

A. D. 390. *into her place from the face of the serpent.* Christ's faithful orthodox Church, once cognizable as a body before men in the generally holy and evangelical character of the life, doctrines, and public worship of its members, began soon after the establishment of Christianity in the Roman empire, through all the half century following, to flee towards the wilderness; *i. e.*, into a state of isolation from the rest of the world, invisibly in respect of the public worship, and of destitution of the ordinary means of spiritual sustenance. Into such a wilderness state of destitution did the outward and visible Church gradually sink at this time, the true Church becoming invisible and secluded, to escape from the face of persecution and superstition. It was the lot of Theodosius alone of Roman Emperors, after its bipartition by Valentinian, to unite the two wings or divisions of the empire, the Eastern and Western, under his own sway. And he used all this his imperial power, success, and greatness as a protector and nursing father to the orthodox Church of Christ. Against Paganism he was an enemy so determined and influential, that it henceforth never again raised its head. The cross was thenceforth supreme over the Roman world. Against Arianism he was equally uncompromising. He thus applied his power and authority to defeat the dragon's projects; and, as Augustine observes, (in language singularly illustrative of the passage before us,) he furnished help to the Church, which had been before grievously depressed and afflicted under the persecutions of the Arian Valens. This help was rendered to the mystic woman by the support of the two wings of the great eagle during the eighteen years of respite, given to the Church and also to the Empire through Theodosius' instrumentality, from the tremendous and already imminent irruption of the Gothic flood. This was the next direct attempt made by the dragon to overwhelm Christ's true and faithful Church, while fleeing into the wilderness, *where she is nourished*, during the period of the great apostacy already foreshown in vision, *for a time, times, and half a time*, the mystic period set forth by Daniel, including three-and-a-half years of prophetic days, or 1260 years.

15. *And the dragon, the old serpent, failing in the object of his persecution, first begun by him WITHIN the empire, now cast out of his mouth water as a* 15. *And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood.*

A. D. 400. *flood after the woman—i. e.*, torrents of foreign invaders, some Arians and some Pagans, Visigoths, and Goths, and Vandals, and Burgundians and others, *that he might cause her to be carried away by the flood.* The fury of the flood was such, that throughout the length and breadth of the empire it swept away all the political bulwarks of Roman authority before it; and might thus have well been deemed sufficient to corrupt, and indeed to sweep away also, the Christian Church and Christianity itself, the professed religion of the empire.

16. *But the Christian—the* 16. *And the earth helped the*

Trinitarian—faith had been so wrought into the national mind and habits, as well as institutions and laws, especially from the effects of the reign of Theodosius, that to sweep Christianity away it needed to sweep away the Roman population itself. *And thus the earth helped the woman: and the earth opened its mouth, and swallowed up the flood, which the dragon cast out of his mouth.* superstitious and earthly though the Roman population had become, yet thus far they did service to Christ's Church in her present exigency. In those continuous and bloody wars, of which the Western world was the theatre, the barbarous invading population was so thinned, so absorbed, as it were, into the land they had invaded, that it needed their incorporation as one people with the conquered to make up the necessary constituency of kingdoms: *and so the earth opened its mouth, and swallowed up the flood, which the dragon cast out of his mouth.* Not only many of the original institutions customs and languages of the invaders were absorbed, but their religion also. Paganism was abandoned for Christianity: and after a while Arianism for orthodoxy. But this was but to preserve the Church just alive in her wilderness state, her state of obscurity during the great apostacy. As a corporate body, and in respect to those acts by which a true Church is manifested to the world, viz.—the faithful preaching of the word, evangelic worship, and the sacraments rightly administered, and Christian synods and councils—she became hidden and invisible.

17. *And the dragon, having failed in his desire of annihilating the object of his hatred, was wroth with the woman, the Church; and seeing that she still had her faithful witnesses for Christ—as Vigilantius, and Augustine, and others—he went to make war with that remnant of her seed, which keep the commandments of God, and hold the testimony of Jesus Christ.* His direct attack by heresy regarding the person and glory of the Son of God had failed. His indirect, by temptations to superstition, had so far succeeded, as to drive the true and primitive Christian Church almost into banishment. This then he saw was the fittest principle for a new plan of attack. All seemed prepared in the mind of professing Christendom for it. Out of the Christendom-ecclesiastical he designed to perfect an Anti-christendom—this was the grand problem before him. And the scheme, as it has been developed, has well deserved the appellation it has received—**THE MASTERPIECE OF SATAN.**

XIII. 1. Thus the dragon, though defeated in this design, had other plans in view; *and he stood upon the sand of the flood—the flood of invading Goths, now absorbed into the Roman Empire—ready to act his part. And now that which letted, viz., the Pagan Roman Rule, having been taken out of the way, that wicked one was to be revealed, that man of sin, whom St. Paul described to the Thessalonians: and Pagan Rome was to give place to PAPAL ROME. And*

woman: and the earth opened its mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. *And the dragon was wroth with the woman: and went to make war with that remnant of her seed, which keep the commandments of God, and hold the testimony of Jesus Christ.*

XIII. 1. *And he stood upon the sand of the flood. And I saw a Wild Beast rising out of the flood, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.*

as the kingdoms of the world have been represented in prophecy, both in these visions of St. John and also those of Daniel, by a ram, or a goat, or a horse, or a dragon, so this kingdom was represented by a symbol expressive of its true character. *And I saw a wild Beast rising out of the flood* of Gothic nations which had mingled with the Roman people,—the dragon's substitute and successor. And as the dragon had "seven heads"—which were doubly emblematical, as already shown, first of the seven hills on which his capital stood (see chap. xvii. 9,) the far-famed seven-hilled Rome, and also (chap. xvii. 10) of the seven forms of government or successive sets of rulers which Rome by this time had had, and as he had also "ten horns" sprouting, as it were, from his head, as indicative of the ten-fold division which was only then taking place in the Roman Empire, towards the close of the dragon's rule in the rise of the Roman Gothic kingdoms,—so had this Wild Beast. For I beheld HIM also *having seven heads and ten horns*; his empire was the very same which the dragon had possessed; but with one significative change in the emblems. For, by the time the Beast arose from out of the inundating flood, the ten Gothic kingdoms of Europe had been definitely formed—the Anglo-Saxons, the Franks of Central France, the Alleman Franks of Eastern, and the Burgundic Franks of South-eastern France, the Visigoths, the Suevi, the Vandals, the Ostrogoths in Italy, the Bavarians and the Lombards—ten in all, each having its ruler wearing his diadem or kingly badge of power. These, as the Angel elsewhere announced (chap. xvii. 12), had received no kingdom as yet, at the time of the vision, but would "receive their authority as kings at one and the same time with the Beast." And from that date forward at certain long subsequent epochs of note, notwithstanding many intervening revolutions and changes in Western Europe, the number TEN has been marked as the number of the Western Roman or Papal kingdoms.* *And therefore upon his ten horns, and not upon his seven heads, the Beast had ten diadems.* And moreover, as indicative of the spiritual power which the Beast arrogated to himself, and impiously exercised from the seven-hilled capital of his dominions, there were *upon his seven heads, names of blasphemy.*

2. *And the Beast which I saw was fierce, terrible, and cruel to behold; for he was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon who had reigned over Rome Pagan gave him his power, and his throne, and great authority,* that he might rule over Rome Papal.

3. *And I saw one of his heads that had been wounded, as it were, to death: this was the seventh head,*

2. *And the Beast which I saw was like unto a leopard, and his feet were as the feet of the bear, and his mouth as the mouth of the lion. And the dragon gave him his power, and his throne, and great authority.*

3. *And I saw one of his heads that had been wounded, as it were, to death: and his deadly wound was*

* So Gibbon, of the 12th century; Daubuz, of the time of the Reformation; Whiston, of the commencement of the 18th century; Cunninghame, of that of the last great political settlement of Europe, A.D. 1815; and Romish writers of eminence, as well as Protestant, have so represented it.

and represented the seventh of the forms of Pagan rule which had prevailed at Rome since its foundation—

that of Absolute Monarchs, of whom Diocletian, who introduced the diadem, was the first. It was under the seventh and diademed headship, that the dragon's persecution of the Church, already described (page 10), took place. And it was by the sword of the Christian conqueror, felt in four great battles, that this last Pagan head of the Roman Empire was wounded and struck down. But life yet lingered in it, though growing weaker and fainter continually from the "repeated strokes," as Gibbon says, "given it by the Christian Emperors." Till at last, in spite of a petition addressed in the name of Rome personified, pleading its long glory and grandeur and victories, as connected with the ancient Pagan worship, and praying for at least toleration for it in Rome, the pious Theodosius rejected the suit, and by a decisive decree, suppressing its sacrifices as well as temples, "inflicted a deadly wound," the very words of Gibbon as well as of the prophecy, on the superstition of the Pagans. But was there no principle of life and power to be found whereby the dragon might yet again—and in subserviency to himself—attach supremacy to the old seven-hilled city, so long cherished by him, that it might control and overrule the Romano-Gothic Kingdoms, now newly rising around it? Was there not that, whereby he might heal the deadly wound given by the Christian sword? Yes! history shall speak, even by the mouth of the infidel, and show, that the dragon still survived in the Beast; for *his deadly wound was healed.* "Like Thebes, or Babylon, or Carthage, the name of Rome," says Gibbon, "must have been erased from the earth, if the city had not been animated by a vital principle which again restored her to honour and dominion." And then he mentions, as this vital principle, the tradition that two Jewish teachers, a tentmaker and a fisherman, had formerly been executed at Rome in the circus of Nero; that after 500 years their genuine or fictitious relics were adored as the Palladium of Christian Rome, and their holy shrines, guarded by miracles and invisible terrors, resorted to by pilgrims from the East and West: that about this time the Bishoprick of Rome was filled by a man of living energy, the first and greatest of the Gregorys, well fitted to make use of the miraculous sanctity and superstition of the spot: and that his temporary exercise of the local sovereignty of Rome, and extension of his episcopal influence and authority into Greece, Gaul, and Spain, as well as Italy, tended to countenance the more lofty pretensions of succeeding Popes. The Bishops of Rome thus began to be a new Head of Empire to it; and in the rise of Papal superstition to supremacy, the deadly wound of its last Pagan Head was healed.* *And all the world wondered after the Beast,*

* Two learned Pontifical writers of the middle age, Augustin Steuchus and Flavio Blondus, speak of this. Augustin Steuchus thus writes: "The empire having been overthrown, unless God had raised up the Pontificate, Rome, resuscitated and restored by none, would have become uninhabitable, and been a most foul habitation thenceforward of cattle. But in the Pontificate it revived as with a second birth: its empire in magnitude not indeed equal to the old empire, but its form not very dissimilar: because all nations, from East and from West, venerate the Pope not otherwise than they before obeyed the Emperors." The other, Blondus: "The Princes of the world now

who appeared as the dragon revived. The Beast, in short, was the ROMAN EMPIRE resuscitated under the POPES OF ROME. They were its head—its eighth or revived-seventh head; while the decem-regal power, subordinate to this head and under its inspiration, answered to the body of the Beast. These ten kings, who had received no kingdom at the time of the vision (chap. xvii. 12), received their authority, as the angel announced, and as history shews, at the same time with the Beast. It was within the century between A.D. 430 and A.D. 530, that the Papacy began to assume that principle of domination over the kingdoms of Western Christendom, as well as of usurpation of Christ's place in the Church, blasphemy against God, and hostility to God's saints, by which it was afterwards more fully characterized. This authority, claimed by the Roman Bishops, was legitimized by the Roman Emperors, and shortly after recognized and submitted to by barbarian Western Kings.

4. *And they worshipped the dragon, because he gave power unto the Beast; and they worshipped the Beast, saying, Who is like unto the Beast? who is able to make war with him?*

5. *And his pride and arrogance were beyond all bounds: for there was given unto him a mouth speaking great things, and blasphemies. He took to himself the title of CHRIST'S*

5. *And there was given unto him a mouth speaking great things and blasphemies; and authority was given unto him to act forty and two months.*

VICAR on earth, or literally ANTI-CHRIST, one in the place of Christ on earth. And what the consequence of this pride and assumption? How could he abstain from uttering blasphemies, when he arrogated so much to himself? Could he who thought that he represented the judge of all regard himself as amenable to man's judgment? Could he yield to comparison with earthly kings? Was it not Christ's own appointment that his Vicar should be head over all upon earth? Was it not his to make kings, and to unmake; to assign kingdoms, and take them away? "He hath set me"—was the blasphemous utterance of this mouth speaking great things—"as prince over all nations, to root out and to pull down, to destroy and to build." If Christ be the good shepherd, the door, the truth, the life, the way, the holy one—was not HE, the POPE, the same? And did not the title of "His Holiness" distinctively and alone belong to HIM? Indeed with his indulgences could he not, as the Lamb of God, take away the sins of the world, and assure his suppliants of forgiveness and of heaven? Nay, did he not by evoking suffering souls out of purgatory, surpass the Saviour himself in his range of mercy? As Christ is God, was not the Pope, as Christ's Vicar, to be regarded as VICE-GOD, and so as GOD? Great was the "mystery of godliness"—GOD HUMBLING HIMSELF TO BE MAN, manifest in the flesh. Great, in measure only second to this, was this counter—"mystery of iniquity"—MAN, MORTAL MAN, EXALTING HIMSELF TO BE AS GOD! Of all these blasphemies have the Popes of Rome been guilty. The Beast, speaking by its eighth head, or

adore and worship as Perpetual Dictator, the successor, not of Cæsar, but of the Fisherman Peter: that is, the Supreme Pontiff, the substitute of the aforementioned Emperor."

seventh-head-revived, *i. e.*, the Popes, has ever vaunted these great and blasphemous things.

And authority was given unto him thus to act forty and two months: an authority claimed by himself, early acknowledged by Imperial Edicts, and recognized and submitted to by the kings of the Romano-Gothic kingdoms of the Western Empire. Of all the Imperial Edicts, that of Justinian, in his letter to the Pope A.D. 533, did most to seal the Pope's supremacy. In this Decretal letter the Emperor styles the Pope the "Head of all the Churches"—a right which was confirmed, A.D. 606, by another notable edict by the Emperor Phocas. From one or both of these dates may the commencement of the Pope's supremacy be reckoned, when his arrogant claims were acknowledged and indeed supported and enforced by civil rulers. From one or both of these epochs, then, did the Beast receive authority to act for 42 symbolic months, *i. e.*, for 1260 symbolic days, or as many years. If both epochs are to be taken, then there will be two epochs of termination corresponding with the two commencements—a thing not unknown in prophecy, *e. g.*, in that of the seventy years of captivity. The epoch of Justinian's Code and Decretal Epistle to the Pope forms one appropriate commencement of the period of 1260 years of the Beast's power for the following reasons:—1. Western Christendom

A. D. 533. had just then emerged from the Gothic flood in the form of ten kingdoms, like that of the ten-horned Apocalyptic Beast, all in ecclesiastical subordination to the Patriarchate of Rome;

2.—The Roman Patriarch had just then given to him in solemn council, and unhesitatingly assumed to himself, as but his due, the blasphemous title and character of CHRIST'S VICAR, or ANTI-CHRIST; 3.—The code of imperial law, on its then solemn revision and publication, both confirmed to the fullest extent the Pope's ecclesiastical supremacy, and in no slight measure recognized and sanctioned his Anti-Christian pretensions and character. This is an epoch noted by Protestant writers, and even by Romanists, as that from which the primacy of Rome over Constantinople, that is of the absolute primacy of Rome, is to be dated. The termination of the 1260 years measured from this point brings us to the French Revolution, when (as will be seen) an effectual blow was given to his supremacy, and the period of the sixth trumpet terminates, and the seventh is sounded. That event is past, and the destruction of the Pope's arrogant claims is still advancing. If the Edict of Phocas be

A. D. 606. taken as another opening date of the Beast's domination, the close of that period is yet FUTURE. In reference to this epoch, the following events render it remarkable. 1.—It was in

604 that the Emperor Phocas commenced his friendly communications with Pope Gregory the First, the primary step to the Decree that followed. 2.—It was also in that same year that the crowning of the first Catholic (*i. e.* Roman Catholic) king of the Lombards, took place; which marked the accession of the Lombards, the last of the ten kingdoms, to the recognition of the spiritual supremacy of Rome. 3.—It was in 606 or 607 that Phocas promulgated his Decree above-mentioned, in acknowledgment of the primacy of the See of Rome above that of Constantinople, and so above all others. 4.—And, once more, it was in 608, that he further

marked his favour to the Pope by giving him the Pantheon—a temple which, originally dedicated to Cybele and all the Pagan gods, was now characteristically dedicated to the Virgin Mary (the Cybele of the Papal system) and all the martyrs; and in the rites of the corrupt Christian worship, thereupon and thenceforward celebrated therein, a notable illustration presented itself of the transfer of the spirit of Paganism into the so-called Christian ritual. In this case, as in the former, the epoch was noted as a remarkable one in different ages, as well by Romanists as by Protestants. This may therefore be reckoned as a second epoch of commencement to the 1260 years of Papal domination. Two commencing epochs may be received, not only for the reason already assigned, that in other chronological scripture prophecies such double commencements and double terminations are not unknown; but also because both Daniel's prophecy and the Apocalypse seem to hint not obscurely at the destruction of Rome and its power as a thing not to be instantly completed, but rather as a process involving some considerable interval of time, between its commencement at the sounding of the seventh trumpet and its completion. The length of the interval between the end of the 1260 and end of the 1335 years, mentioned in Daniel xii. as "the time of the end," is seventy-five years—about the same as between Justinian's commencing epoch and that of Phocas.

6. *And, in claiming infallibility, and assuming other divine prerogatives, the Beast showed his real character, and he opened his mouth in blasphemy against God; to blaspheme his name by using it to support his impious pretensions, and to blaspheme also his tabernacle or all true Christians, by stigmatizing, anathematizing and murdering them as heretics; and them too that dwell in heaven, scandalizing holy angels and departed saints, as if they sacrilegiously sought and delighted in the idolatrous worship rendered to them.*

6. *And he opened his mouth in blasphemy against God; to blaspheme his name, and his tabernacle, and them that dwell in heaven.*

7. *And it was given unto him by the dragon, who delivered over his power to the Beast, to make war with the saints, on whom he heaped such opprobrious epithets, as these—heretics, accursed, the children of the devil, the spawn of hell. Not a blasphemous term was there which the Pope and his agents did not use against them. Witness the names of infamy poured upon Huss, and the devils painted on his cap at his martyrdom as his fit associates. The holy prophecies of scripture—for all purposes of truth and edification set aside—were for this purpose resorted to, and the evil symbols and appellations, therein used to prefigure themselves, applied to Christ's saints. Then were there also the bloody persecutions and crusades (mark the mockery of that term) raised against them by the Pope—the promise of forgiveness of sins and salvation being his incentive to the crusaders; and their answer too often, "We have spared neither age nor sex; we have smitten every one with the edge of the sword." Besides which these persecuted saints were at all times de-*

7. *And it was given unto him to make war with the saints, and to overcome them: and authority was given unto him over all kindreds, and tongues, and nations.*

prived of civil privileges by the Canon Law, and it was declared that, to murder such excommunicated heretics was no homicide. And thus were they overcome, as here foretold; and the Beast's pæan of triumph was raised over their dead bodies, just before the Reformation, as shown in the previous vision. And even afterwards the same spirit of blasphemy and cruelty against them, wherever opportunity offered, still continued. Witness the tone of the subsequent Papal Decrees against them, and of those too of the Pope's vassal kings. Witness the doings of the Inquisition, the murders of Protestant martyrs in Italy, Belgium, Spain, England, and the massacre on St. Bartholomew's day of the French Huguenots. *And authority was given unto him by the dragon over all kindreds, and tongues, and nations*; indeed, as elsewhere described (chap. xvii. 13,) not people only, but kings and emperors also submit to him, and "give their power and their authority to the Beast." Already in the eighth century this was Gregory the Second's boast to the Greek Emperor: "All the kings of the West reverence the Pope as a God on earth." Its truth was manifested when his successor Stephen entered France as a suppliant. For Pepin and his Franks received him as a Divinity. In similar devotedness Pepin, when aspiring to the French crown, applied to the Pope to authorize his usurpation: and, on his sanction, both the French nation and the western world implicitly acquiesced in the title. Even in Charlemagne's case, though he grasped in his hands a paramount sovereignty on being invested with the imperial title, yet was it regarded as an act of deference as towards a superior, to receive a title and empire by the Pope's donation. And this was soon the coronation oath—an oath not enjoined only by Popes, but agreed to by the Western Emperors—that they would "adhere and be submissive to the Pope and Roman Church." Even the Pope's making and unmaking of kings and emperors was from time to time submitted to by them. The Emperor Otho, like Rodolphus before him, both received the Imperial crown as a Papal grant, on the Pope's deposition of the former Emperor; and, when the Pope reclaimed the grant, resigned it. The same did other princes also. The Spanish king voluntarily resigned his kingdom to the Pope, that he might receive it back as a fief from Christ's Vicar; and John, king of England, in like manner resigned his crown to the Papal Legate, that he might receive it again as a vassal, feudatory to the Roman See. Even the kingdoms of the new world they asked of HIM, and received as fiefs from him. "Power was given him over all kindreds and nations."

8. *And all that dwell upon the earth shall worship him, whose names have not been written from the foundation of the world in the book of life of the Lamb that was slain.*

9. *If any man have an ear to hear, let him hear.*

10. *He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.*

How awful, and yet how striking, is this prediction of the ten-horned Beast and its last ruling head, and its application to the Popedom and Popes of Western Europe! At the strange coincidence—whether in regard to the heads and horns, or to the characteristics of super-human pride and blasphemies, or to the supremacy of power unparalleled, and the op-

pression of the saints—we must marvel! even as St. John, when (chap. xvii. 6) he beheld the woman, or apostate Roman Church, upheld by the ten-horned monster, marvelled with great astonishment. To think that the simple Bishop of Rome should have ever conceived the thought of founding upon his episcopacy the extraordinary character of Christ's Vicar on earth, and so to add to his episcopal mitre the regno crown of super-imperial, might it not be said of divine, majesty; and that when he exhibited himself in this character of ANTI-CHRIST, the common sense, as well as moral sense, of Christendom should have so prostrated itself, as, for full 1200 years and more, to adore the monster; the phenomenon is surely so wonderful that no account can be given but this, that the influence of the dragon, the old Serpent, survived in the Beast to blind the minds of men.

The great earthly means and help to his assumption of the claim, and to his success, form the subject of what follows. But the real author of his success is expressly declared to have been the Dragon or Devil: who, after long reigning in the Paganism of the old Roman Empire, "gave him his seat, and power, and great authority."

11. *And I beheld another Wild Beast coming up out of the earth;* who represented the Papal Clergy, who existed as a body distinct and separate from the laity, and were united under the Pope in his ecclesiastical character of the Western Patriarch, and acted so as to support him in his presumptuous character of Christ's Vicar on earth, or Anti-Christ. *And as I beheld this Beast, he had two horns like a lamb,* the two divisions of the clergy—into SECULAR, who were presided over by the Bishops, and REGULAR or MONASTIC, these were under the Abbots and Generals of orders—each alike powerful in Christendom, and bearing the appearance of a lamb, though inwardly too often ravening wolves. *And this they manifested not only in their deeds, but in their speech; for the Beast, of which they were the horns, was far from bearing a lamb-like disposition, for he spake like a dragon.* As the old serpent was a liar from the beginning, and a murderer also, so did the Papal Clergy deal, not in God's word, but in their own lying inventions, teaching the doctrines and commandments of men. And who knows not how they preached up crusades against those they called heretics, though really the saints of Christ! Thus while the Beast has horns like a lamb, he speaks as a dragon.

12. *And he exerciseth all the authority of the first Beast, e.g. by the power of the keys—a power directly and primarily spiritual, but indirectly also temporal: the spiritual, in its application to the obedient Roman Catholic, was that of absolution from sin, the communication of grace through the seven sacraments, the continual offering of a propitiatory sacrifice, the deliverance or solacing of departed souls in purgatory, and the opening to them of the gates of paradise. And of all this the administration was delegated by the Pope*

11. *And I beheld another Wild Beast coming up out of the earth; and he had two horns like a lamb; and he spake as a dragon.*

12. *And he exerciseth all the authority of the first Beast, before him; and causeth the earth and them which dwell therein, to worship the first Beast, whose deadly wound was healed.*

to the Romish Priesthood, and to it alone: first to the metropolitan and chief abbots, by the gift of the pallium or otherwise; then through them to the inferior hierarchy, secular and monastic; thence to the subordinate monks and clergy. So that even the itinerant preaching friar, or common village priest, was by virtue of his ordination empowered to exercise and administer all the same mighty spiritual influence, in the sphere of his village flock or gathered auditory. And all this power of the first Beast is exercised by the second *before him*, that is, under his cognizance and by his responsibility. *And he causeth the earth and them which dwell therein to worship the first Beast, whose deadly wound was healed.* And who knows not of the subserviency of the Western Clergy to the Pope, as CHRIST'S VICAR: and of the exercise of their influence, all but universally, to uphold him in his place; even like an army of Priests prepared, as Gregory expressed it, for the Anti-Christ? At the very beginning of his career, who were the first solemn asserters before their prince and people, that the Pope was God's Vicar? The Romish Clergy in Council. And what was the language of the monks, almost as early, respecting him? "The monks," says Mosheim in the 7th Century, "who from their supposed sanctity had the greatest influence with the multitude, held up the Pope to their veneration even as a God." Again, in the middle age, who were the patrons and administrators of the Canon Law, which similarly deified the Pope, but the Clergy, alike secular and regular? And so in the 16th Century, and afterwards, with the Jesuits? It is the testimony of almost all ecclesiastical history of Western Christendom, that the Papal Hierarchy and Clergy did for the most part unite in making the Roman earth and its inhabitants worship HIM whom the first Beast or its governing Head symbolized; *i.e.*, the PAPAL ANTI-CHRIST ruling over PAPAL CHRISTENDOM.

13. *And miracles, pretended miracles and lying wonders, were acted by the Papal Clergy—the two horns of this second Beast. So that it is said—he doeth great signs.*

13. *And he doeth great signs, and causeth even fire to come down from heaven upon the earth in the sight of men.*

In fact, miracles have been declared by its doctors to be one of the standing signs of the truth of Roman Catholicism: forgetting that this (as well as its boasted catholicity of extension, and origin from apostolic times) was among the express Apocalyptic marks of the kingdom of Anti-Christ. *And as of the Beast it is said, he causeth even fire to come down from heaven upon the earth in the sight of men*—so were the effects of Papal anathemas and excommunications, hurled by the Clergy acting by the Pope's authority. Can all history furnish a parallel to the effect of a Papal interdict? Throughout a whole kingdom might be seen (the entire body of the Clergy, or lamb-personating beast, assisting in its execution) the churches closed, the services stopped, the sacraments unadministered, the dead unburied.

14. *And he deceiveth them that dwell on the earth, by means of those wonders which he had power to do in the sight of the Beast; and persuadeth them, saying to them that dwell*

14. *And he deceiveth them that dwell on the earth, by means of those wonders which he had power to do in the sight of the Beast:—saying to them that dwell*

on the earth, that they should make an image to the Beast which had the wound by a sword, and did live. *on the earth, that they should make an Image to the Beast which had the wound by a sword, and did live.*

As the two Beasts are figurative and emblematical, so must the Image be. By it is meant the Papal General Councils of Western Europe, which answer completely to the symbol of an image or representation of the ten-horned Wild Beast, i.e., of Papal Anti-Christendom and Anti-Christ: and the Papal Hierarchy and Clergy made the same use of these Councils that the two-horned Beast, or as elsewhere called the False Prophet (chap. xvi. 13), did of the Image of the Beast. The two-horned Beast said to them that dwell upon the earth, that they should make this Image. And what was the usual method of gathering a General Council in Western Christendom? It was as follows. The initiation was with the Pope, in his character, not of Christ's Vicar, but chief Patriarch, or head of the Clergy. From him letters of invitation were sent to the Kings of the Western World, stating his intention of holding a General Council, and the time and place of its meeting; and requesting their attendance, in person or by deputy. Now it was through his delegates or nuncios—themselves of the clerical order—that these letters were transmitted: and they, whether of ordinary or extraordinary appointment, were empowered to communicate with the kings on the subject, and explain to them the Pope's wishes, and urge on them the fulfilment of them. At the same time other Papal letters of convocation were transmitted to all provincial Archbishops and chief Abbots of monasteries, charging them to communicate on the same with their subordinate Bishops and monastic officials, and also with all Deans, Chapters, Presbyters, and Convents; in order that they might be duly represented in the coming Council, and provision be made for attention to their several interests, including the lay interests as well as clerical. Thus it belonged prominently to the ecclesiastical body, through its two horns, or episcopal and monastic heads, to give effect to the orders of the Pope, their metropolitan, respecting the convention of the Council. So that it was assigned to the Papal Clergy, as to the Apocalyptic Second Beast, or False Prophet, to say to them that dwelt on the earth, that they should form an Image, or a Council, representative of Papal Anti-Christendom and Anti-Christ.

15. *And it was given him—the two-horned Beast—to give breath unto the image of the Beast: so that the image of the Beast should speak.* It was the peculiarity of the General Councils, as contrasted with either national Synods, or political Conventions on a larger

15. *And it was given him to give breath unto the image of the Beast: so that the image of the Beast should both speak, and cause that as many as would not worship the image of the Beast should be killed.*

scale, that on matters ecclesiastical, i.e., on almost all the subjects on which Councils were called to pronounce, the Clergy should alone vote, or have a voice, or, in fact, should alone give breath to the image. The voice of this image they palmed upon Christendom, as the voice of the Divine Spirit speaking through the Church Universal. And

under this pretence breath was given that the image should *both speak, and also cause that as many as would not worship the image of the Beast should be killed*. And what did he set forth? What did these General Councils enforce? Image and saint-worship, transubstantiation and adoration of the mass, auricular confession and the compulsory celibacy of the clergy, indulgences for remission of sins, the existence of purgatorial fire, and benefit to suffering souls in it from the suffrages of the faithful and private masses, the Pope's universal supremacy, and necessity of submission to him in order to salvation, the co-equal authority of the apocrypha and of tradition with inspired Scripture, the appropriation to the Church (or, as was now meant by the term, the ecclesiastical order) of the office of interpreting Scripture and consequent denial of the right of private judgment. These, and other such like, were the unscriptural dogmas promulgated by the Western Councils. They promulgated them as with the authority of the Holy Spirit, and in this character, from first to last, required implicit and universal submission to them; and whosoever would not so bow down, him they anathematized and excommunicated as a heretic. So that the same spirit of persecution, even unto blood, against those faithful ones who would worship God only, inspired the antitype of the **IMAGE OF THE BEAST** from first to last. In all its oracular voices, as it was set up afresh from time to time, it showed that on this, as on other points, it preserved its individuality of character unchanged. And as in the visions of Daniel the great Heathen Empires were fitly represented under the associated symbols of an Image and Wild Beasts, as being both setters-up of themselves to be worshipped, and persecutors of the faithful saints—so was the same double character of the **POPEDOM** of later ages, with equal fitness, figured to St. John. For its **IMAGE**, too, was set up by it to be worshipped: and the two **WILD BEASTS**, its constituents, were the ready instruments to execute the sentence of the **IMAGE**, that "whosoever would not worship it should be put to death."

16. *And in conformity with a practice prevailing in the days of the vision, and indeed both long before and long after, according to which not only slaves and soldiers, but also devotees of the gods, had marks of appropriation, sometimes the simple name or characteristic emblem of the master or the god, imprinted upon them, generally either in the hand or on the forehead—so with the two-horned Beast: he causeth all, both small and great, rich and poor, free and bond, to receive a mark on their hands or on their forehead.* Of all this the fulfilment stands out, as palpable matter of fact, in the history of Western Christendom. There was the enactment of the famous Bull "Unam Sanctam" by General Council (the Image of the Beast) under dictation of the congregated Western Hierarchy. This Bull declared it to be essential to every man's salvation that he should be subject to the Roman See. And accordantly therewith, both the secular priests and those of the monastic orders—Benedictines, Dominicans, Franciscans, and afterwards Jesuits—having in the first instance taken on themselves the vow of obedience, and received the Romish crossing on their hands as the

public sign thereof, imposed it on all other classes. It was these who administered to kings and emperors the oath of submission, obedience, and fealty to Christ's Vicar the Pope; these, who marshalled the crusaders as soldiers under the Roman banner, to do the bidding of their Papal Lord; these, who inculcated on the people respect and reverence to him as to a God. And of this their devotedness they required a visible sign to be given, as in public profession. To those who complied there was understood to attach, in the patronage and favour of the Roman Church and Pope, a kind of amulet of salvation. And never surely did Gnostic rest on his mystic name and number with such superstitious faith in its efficacy, as the Papal devotee on these marks of the Papal ten-horned Beast.

17. *And so severe was the penalty against those who resisted this mark of submission to the ten-horned Beast, that no man might buy or sell, save he that had the mark or the name*

17. *And that no man might buy or sell, save he that had the mark or the name of the Beast, or the number of his name.*

*of the Beast, or the number of his name, i. e., the number to which the letters of the name amounted when taken in their aggregate. And was not precisely the same the enactment and practice of the Romish Hierarchy and Clergy against heretics? A canon of the Lateran Council, under Pope Alexander III., commanded that no man should entertain or cherish them in his house or land, or exercise traffic with them. The Synod of Tours (just when the Waldenses and Albigenses had begun to excite attention), under the same Pope Alexander, passed a law that no man should presume to receive or assist the heretics, no not so much as to have commerce with them in selling or buying; and so too, as expressed in Pope Martin's Bull, the Council of Constance. How the mass of the clergy urged its execution in other days throughout the Popedom is notorious. The history of Romish Ireland has furnished, and still furnishes (witness the proceedings at Dingle and at Achill), more recent examples. In fact the law remains unrepealed. This is still among the *debitæ pœnæ* due to heretics.—It was just the same fearful penalty of interdict from buying and selling, traffic and intercourse, that had been inculcated long before by the Pagan Dragon's representative, Diocletian, against the early Christians. So literally, on this point as well as others, was the prophetic statement fulfilled, "Having horns like a lamb, it spake as a dragon."*

18. *Here is wisdom. Let him that hath understanding in such enigmas count the number of the Beast: for it is the number of a man: and his number is 666: that is, as Irenæus*

18. *Here is wisdom. Let him that hath understanding count the number of the Beast: for it is the number of a man: and his number is 666.*

first solved it, *Λατίνος* (*Latinus*), the Latin Man—of which the numeral value is precisely 666, obtained by writing down the value of each letter in the name and adding the whole together. There is a marvellous appropriateness in the application of this name to the Beast. In the time of Irenæus, though the then reigning emperor and nation might be called, as he observes, Latins, yet the appellative so applied was unusual; the nation being Romans, the language only called Latin. But a few centuries after, when the Western Empire was broken up into ten barbaric

kingdoms, with Rome as their common religious centre and capital, a change took place. Just at that critical conjuncture, the Eastern separated themselves from the nations of the West, and instead of the national appellation of Greeks, which more properly belonged to them, somewhat strangely appropriated to themselves the appellative of Romans, and affixed to those Western kingdoms, one and all connected with Rome, the very name, here predicted in enigma, of Latins. Nor did the latter fail to accept and adopt the title. So that it became thenceforward the peculiar distinctive title of the Roman Empire in its last form—including both Body and Head, the two Beasts and the Beast's Image. It was the Latin World, the Latin Kingdoms, the Latin Church, the Latin Patriarch, the Latin Clergy, the Latin Councils.—Indeed the Romanists of the West did on their part whatever might add to the appropriateness of the Apocalyptic appellation. To use Dr. More's words—"They Latinize in everything. Mass, prayers, hymns, litanies, canons, decretals, bulls, are conceived in Latin. The Papal Councils speak in Latin. Women themselves pray in Latin. The Scriptures are read in no other language under the Papacy than Latin. In short, all things are Latin."

XIV. 1. But another scene, amidst these fearful visions, presented itself; and I looked, and lo, the Redeemer, under the emblem of a Lamb, stood on the Mount Zion, the citadel of the Holy City, the heavenly Jerusalem, and with him, his saints, the subjects of divine sovereign grace, chosen out of the midst of professing Christendom, still set forth, as in the "palm-bearing" vision (chap. vii. 4), as an hundred and forty-four thousand, having his Father's name written in their foreheads.

2. And, as in commemoration of some joyful crisis—even the GLORIOUS REFORMATION which burst suddenly upon Christendom, and gladdened the hearts of all

A. D. 1517.

true followers of the Lamb, at a time when the power and tyranny of the Beast were at their height—I heard a voice from heaven—the heaven of political authority to which the Reformers were raised—as the voice of many waters and as the voice of a great thunder, that is, of nations and princes, uniting to swell it—as was the case in Germany, Denmark, Sweden, the Dutch Provinces, Switzerland, and England. And I heard the voice of harpers harping with their harps.

3. These harpers were saints on earth, in the mystic temple-court, from which the Gentiles or Paganized Christians had been excluded. And they sung as it were a new song. And what the subject and peculiar character of this new song? Doubtless the wonderful deliverance vouchsafed them from Papal might and

XIV. 1. *And I looked, and lo, a Lamb stood on the Mount Zion, and with him an hundred and forty-four thousand, having his Father's name written in their foreheads.*

2. *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps.*

3. *And they sung as it were a new song before the throne, and before the four living creatures and the elders. And no man could learn that song but the hundred and forty-four thousand which were redeemed from the earth.*

oppression mingled in the hymn of

praise. But as to its most characteristic topic, listen to the account given of it by him who was its chief precentor:—"Learn to know Christ," cries Luther, "Christ crucified, Christ come down from heaven to dwell with sinners! Learn to sing the new song, 'Thou, Jesus, art my righteousness; I am thy sin. Thou hast taken on thyself what was mine; thou hast given me what is thine.' It was this characteristic topic, which, amidst differences on lesser points, united all the Reformed Confessions in one harmonious chorus, like "the voice of many waters." And they sung the song *before the throne and before the church triumphant*, as if spectators of their victory below—the *four living creatures and the elders*. And no man of the millions of Christendom could learn that song but the hundred and forty-four thousand which were redeemed from the earth. Alas! it was few, in comparison with the vast population of Christendom, who deeply felt its importance, or could understand its blessed truths. And soon this number even began to decline. In Germany, and England, and other Protestant countries, zeal for those blessed Gospel-truths, which were the glory of the Reformation, gave way to a cold orthodoxy, or, what was even worse, neology, scepticism, and infidelity. After the conversion of the Protestant nations to a profession of Christianity at the Reformation—just as after the conversion of the Roman nation to Christianity under Constantine, and the yet more ancient calling of the nation of Israel out of Egypt to be his people—it still proved to be only an election, an election of grace, which had any real appreciation of divine Gospel-truth; "no man could learn that song, but the 144,000 which were redeemed from the earth."

4. Their inward purity and following after holiness is thus expressed;—*these are they which*, in days of darkness ignorance and vice, *were not defiled with women, for they are virgins*, or true and undefiled members of that holy church of the redeemed, which is already affianced

4. *These are they which were not defiled with women for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.*

and is hereafter to be presented as "a chaste virgin to Christ." *These are they which follow the Lamb whithersoever he goeth*, both in their active self-denying devotedness, and in their readiness so suffer for his name. *These were redeemed from among men, being the first fruits unto God and to the Lamb* of a still larger and richer harvest which is to follow.

5. *And in their mouth was found no guile: for they are without fault before the throne of God.*

As the 18th century advanced, however, into its third quarter, the voice of the 144,000 waxed fainter and feebler, and the tokens of their presence more obscure in all the continental Protestant countries and churches. In the German churches, both Lutheran and Reformed, neology, as before said, began to rule supreme; and its spirit extended in a measure to the kindred churches of Sweden and Denmark. In Holland there was a death-like torpor and absence of spirituality and life, alike among the Protestants and the Jansenists. In the Swiss Church direct Socinianism had taken place of the piety and confession of Calvin.—Thus, even though symptoms were not wanting of Popery having become aged, and bereft of its old strength and vigour, no triumph to the Gospel accrued from it. Almost

in England alone the salt seemed not to have lost its savour; and the light, instead of burning more dimly, appeared to burn brighter. Elsewhere the darkness thickened. The visible prospect loured sadly before the eyes of the Christian contemplatist. Could it be that the blessed Reformation itself had ended in failure? To any such passing doubt or fear in the mind of St. John, if such were aroused by that last intimation at this point in the progress of Apocalyptic drama, that few would be able to sing the song, the vision next ensuing gave sufficient answer.

6. *And after these things I saw another Angel fly in mid-heaven: his speed was indicative of the rapid accomplishment of his commission; he flew having the everlasting Gospel to preach to them that dwell on the earth, and to proclaim and spread abroad its truths unto every nation and*

6. *And I saw another Angel fly in mid-heaven, having the everlasting Gospel to preach to them that dwell on the earth, and unto every nation, and kindred, and tongue, and people.*

A. D. 1799

—a prediction most signally illustrated by the fervour and spirit which animated many of the 144,000 at the close of the last century in the establishment of EVANGELICAL MISSIONS to the heathen. New life seemed to be infused into the Church of Christ in the outburst of Missionary feeling, Missionary project, and Missionary anticipations which animated all denominations of Christians, and led to the establishment of new and influential Societies for the express purpose of sending forth heralds to proclaim the glad tidings of salvation to the heathen in every land, in obedience to the Redeemer's last commission, "Go ye into all the world, and preach the Gospel to every creature."*

7. And, as did the Angel in the vision, they went forth calling men to repentance and faith in the crucified Saviour, saying with a loud and not uncertain voice, *Fear God, and give glory to him; and with this*

7. *Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea and the fountains of waters.*

significant mark of the time when this new era of Missions should commence—for the hour of his judgment is

* Religion revived in England. The number of its adherents, and its means too and resources, were multiplied. Higher views opened before them of Christian usefulness. A desire and spirit was shed forth, and made effectual, for religious union and co-operation. Associations, Christian and philanthropic, arose; and at length, too, MISSIONARY SOCIETIES—the Baptist, the London, the Wesleyan, the Church Missionary—one after another, in quick succession, like the Swiss Alpine peaks at day-dawn, catching and reflecting on a benighted world the rays of heavenly light; while, at the same time, other older associations revived or brightened the holy flame—the Moravian, that pattern (though with smallest resources) of a missionary body; and the Christian Knowledge and Gospel Propagation Societies, ill supported too, and which had very much lost their first zeal and love, though still illustrious at home by having just kept alive the missionary cause through the 18th century, and in India by the labours, under their auspices, of the apostolic Swartz; and last, but perhaps greatest of all, the British and Foreign Bible Society arose—a Society by which (conjunctively with the Mission Societies) the word of life has in every quarter of the world been diffused and preached in the several native languages; and the vision of the Apocalyptic Angel seen by St. John flying through mid-heaven with the everlasting Gospel to preach to every nation, tribe, kindred, and tongue, has been just in its exact order of time literally fulfilled.—Elliott.

come. A mark this, which points out the sounding of the seventh trumpet, and the outburst of the French Revolution to be the epoch. This will be seen also in the parallel vision of the trumpets, soon to be resumed after the completion of this supplementary revelation, explanatory of the rise, progress, and destruction of the "Beast from the abyss." *And they call upon them to worship, not stocks, and stones, and idols, and demons, and gods of man's invention, but him that made heaven and earth, and the sea and the fountains of waters.*

8. *And another crisis in the progress of events soon appeared. There followed another angel, saying, Babylon is fallen, is fallen, that great city.* As of old in the days of Isaiah,

8. *And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the spirit of her fornication.*

who in these same words speaks by anticipation of the coming destruction of the literal and ancient Babylon (Is. xxi. 9); so of the Apocalyptic Babylon, Papal Rome. The next great crisis in the church, which followed the going forth of the Angel of Missions, was the revival of Protestant feeling and Protestant warning against the revived energy of the Papal power, which began greatly to manifest itself in England—whose church is the bulwark of Protestantism—in the efforts put forth, and that successfully, in A.D. 1829, to admit Romanists into political power. At this time the thoughts and researches and protesting voice and energy of many of God's servants were aroused to denounce the abominations, and expose the true character and doom of Rome, the mystic Babylon, as laid down in scripture, *because she made all nations drink of the wine of the spirit of her fornication.* And thus in

1827 the Reformation Society arose, with this distinct object in view, and afterwards the Protestant Association. Men of true Christian self-devotedness gave themselves to the work, with admirable effect, in enlightening the ignorance, and stirring up the marvellous apathy of their Protestant fellow-countrymen on the subject. The study of prophecy from about the same time began to be taken up more generally and earnestly than before; and its representations respecting Babylon and its Harlot-Church, in regard both of the past and future, were increasingly discussed and understood.

This brings the vision down to the present times; what follows is UNFULFILLED, and we leave it therefore to be developed in God's time, as his providence shall order. Into the UNKNOWN we dare not venture, but will add merely the words of the Sacred Record, as they stand in the volume of revelation.

9. *And a third angel followed them, saying with a loud voice, If any man worship the Beast and his image, and receive his mark in his forehead, or in his hand,*

10. *He too shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb.*

11. *And the smoke of their torment ascendeth up for ever and ever: and*

they have no rest day nor night, who worship the Beast and his image, and whosoever receiveth the mark of his name.

12. *Here is the patience of the saints : here are they that keep the commandments of God, and the faith of Jesus.*

13. *And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.*

14. *And I looked, and behold a white cloud ; and upon the cloud one sat like unto a son of man ; having on his head a golden crown, and in his hand a sharp sickle.*

15. *And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap : for the time is come for thee to reap : for the harvest of the earth is ripe.*

16. *And he that sat on the cloud thrust in his sickle on the earth : and the earth was reaped.*

17. *And another angel came out of the temple which is in heaven, he also having a sharp sickle.*

18. *And another angel came out from the altar, which had power over the fire ; and cried with a loud voice to him that had the sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe.*

19. *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.*

20. *And the wine-press was trodden without the city ; and blood came out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs.*

Here ends the Supplemental Vision, including chaps. xii., xiii., and xiv., in which the Seal-and-Trumpet Vision appears to have been interrupted (now to be resumed)—to give the Apostle a prophetic account of the rise and progress of the Beast from the abyss, who was incidentally introduced (chap. xi. 7) as warring against the Witnesses and slaying them. This history, as has been seen, runs chronologically parallel with the Seal-and-Trumpet Vision as far as it had been carried, and stretches beyond it down to what is supposed to be the final destruction of the Papal Power. The former vision is now resumed, and we proceed with the interpretation.

PART V.

THE FIRST SIX VIALS.

THE *ÆRA* OF THE FRENCH REVOLUTION.

XV. 1. The rise and development of the Beast having been thus represented, the scene shifts again, that the revelation of the events under the Seventh Trumpet, which had already sounded, might be set forth in vision. *And I accordingly saw another sign in heaven great and marvellous.* As the book, in which the divine predictions were recorded, was sealed with Seven Seals, and each seal was in turn opened, and as on the opening of the seventh seal Seven Trumpets were in succession sounded, as the events of the seventh seal were to be successively developed; so now upon the sounding of the seventh trumpet I beheld *Seven Angels having the Seven last Plagues.* These were to begin in the awful events of the FRENCH REVOLUTION, and to terminate in the great consummation—*for in them is filled up the wrath of God.* The Second Woe had passed away (as already shown) in the wars of 1769—1774 and 1787, terminated by a peace in 1790, humiliating to Turkey; and the THIRD WOE which was to come quickly upon the sounding of the Seventh Trumpet, now commenced, (chap. xi. 14). The “lightnings and thunderings and earthquake and great hail” which occurred after the sounding of that trumpet (ver. 19), were as well the prototypes of similar phenomena which remarkably agitated the face of nature, as the figurative indications of the dreadful political and moral commotions which blackened that period. The very elements, with unwonted convulsions, seemed vocal with forewarnings of judgments. Witness the hurricane-tempest that had just then ravaged the West Indies, the re-opening of the volcanic fires of Vesuvius, and eruption of that of Shaptaa Jokul in Iceland, (an eruption terrific beyond all former precedent), and the earthquake which, protracted from 1783 to 1786, for above three long years con-

vulsed and desolated Calabria. And surely when after these "frowning signals" of God's displeasure, there occurred another terrific elemental visitation, when, in the autumn of 1788, a hail-storm, with its usual accompaniments of violent thunder and lightning, the most destructive perhaps on historic record, burst upon that country which, of all others in Christendom, Rome alone excepted, might seem by its sins loudest to call down vengeance from heaven—a hail-storm by which, throughout the greater part of France, the autumn, with its golden hopes, was actually turned into winter—the grounds of alarm and foreboding seemed confirmed and multiplied. And this not only on account of the addition that it made to the awful convulsions then notable in the elements, but also because they presented a somewhat remarkable and ominous resemblance to the precise elemental signs noted in the Apocalyptic vision, as symbolic of the outbreaking of the judgments of the Seventh Trumpet—"There were lightnings, and thunders, and an earthquake, and great hail." But these physical commotions fell short of the mighty political convulsion which they set forth. It was in the year 1788, just a month after the hail-storm, that the united financial and social derangements of the French nation were considered by both king and minister to render necessary the extraordinary and long-disused measure of the Convocation of the States General, that is, of the representatives of the nation in its three estates, the clergy, nobles, and people. The day of their primary meeting at Versailles was May 5, 1789. "This," says Alison, "was the first day of the French Revolution." For the minister, as one demented, had doubled the number of the Tiers Etat, that the representatives of its body might alone out-number those of the two other orders. And thus the DEMOCRATIC ELEMENT, which had been long silently growing up to wealth, intelligence, and political ambition, found, all suddenly and strangely, that power was placed within its grasp. The National Assembly over-awed the others into submission and coalescence, and, in the Constituent Assembly thus united, swamped the aristocracy of Church and State by force of numbers. They next proceeded to enact the part of legislators, as with the authority of the State concentrated in them; they abolished at one fell swoop the whole system of the long-established laws, rights, and customs of the nation, the privileges of the nobility, the tithes of the clergy, and the monarch's supremacy. "Absolute monarchy," says Burke, "breathed its last without a struggle."—The world looked on with awe. Within two short months from their self-constitution as the National Assembly, they had overthrown everything that might have appeared most stable in Church or State. What might not this new democratic power effect of change in the other European states? And in what spirit? Of that of the ancient democracies, when conflicting and dominant, Corcyra suggested fearful recollections. And in their attack on the Bastille, the Parisian populace had already exhibited a specimen as ominous of modern democratic fury and blood-thirstiness.—Thus the Apocalyptic figure of an earthquake had not only been realised in France, but it was felt to be a catastrophe which might extend through Europe. "Already," it was said by Mr. Burke in the year 1790, "in many parts of Europe there is a hollow murmuring under ground; a confused movement that

threatens a general earthquake of the political world." And he foresaw other evils fast coming on, with or after the earthquake: even, according to another of the symbols of prophecy, the lightnings and thunderings of war—and these, wars of atrocity and horrors unparalleled.—It was evident that a drama had opened, in which mightier agencies than those of man were operating.—Its issues who could foretell!

2. But ere the revelation of these impending judgments another and happier scene was opened: *and I saw as it were a glassy sea mixed with fire*, like a fiery volcanic flood, a fit emblem of the overflow of French revolutionary fury in desolating France and Europe.

And those that were victors over the Beast and over his image and over the number of his name standing by the glassy sea, as spectators of the devastation and not sufferers from it, having harps of God.

3. And, as if to signify that it was the Trumpet-Vision resumed, the song of triumph with which that vision closed for a while burst forth again; *and they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and wonderful are thy works, O Lord God Almighty; true and just are thy ways, thou King of the nations:*

4. *Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all the nations shall come and shall worship before thee: for thy judgments have been made manifest.*

During the tremendous political outbreak of the French Revolution, ENGLAND seemed almost the only scene where living Protestantism, and the 144,000 who alone understood its new song, were to be found. The revival of Religion in England at the time of the French Revolution—the preservation and successful progress of our country in maritime and colonial power, amidst dangers unprecedently great which threatened its very existence—and coincidentally, its outburst of missionary feeling, missionary action, and missionary anticipations—are now among the best known, as well as most memorable historic facts, of the era spoken of. This was during the awful period of the outpouring of God's vials of judgment, and when, so imminent was the danger to England, that the cry of one of the most eminent prelates of the day, "Nothing but the interposition of heaven can save us," was but the echo of the thoughts of those who were best instructed. The first statesman of the day at one time confessed the commonwealth to be in extremity, and at length died of a broken heart in disappointment and almost despair for his country. It was then that this religious revival, this wonderful outburst of missionary spirit and action, broke forth in our favored land—our land insulated by nature, and in its ecclesiastical constitution long before triumphantly separated from the name, dominion, and connexion of the Beast and his Image—i. e. the Popedom and its apostate Councils.

5. *And after these things I beheld, and—as when this Trumpet-Vision closed for a while (chap. xi. 19)—the temple of the tabernacle of the testimony in heaven was opened.*

6. *And the seven angels went*

2. *And I saw as it were a glassy sea mixed with fire; and those that were victors over the Beast and over his image and over the number of his name, standing on (or by) the glassy sea, having harps of God.*

6. *And the seven angels went*

forth to execute their commissions, not like the angels of the winds on the eve of the sounding of the trumpets, coming from the four quarters, and representing the invasion of foreign aggressors, but *out of the temple*, like priests, clothed in pure and white linen, and having their breasts girded with golden girdles.

7. *And one of the four living creatures, the most eminent of the company of beatified saints in paradise, gave unto the seven angels seven golden vials full of the wrath of God*—this office being delegated to him, as an indication that the judgments about to be inflicted were, in part at least, in vindication of the persecuted saints of former generations, who were not forgotten by Him, *who liveth for ever and ever.*

8. *And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.*

XVI. 1. *And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.*

2. *And the first went; and poured out his vial, as the first trumpet angel had formerly done his judgments, on the earth or land: and there broke out a noisome and evil ulcer on the men who had the mark of the Beast, and on them who worshipped his image*—a plague-boil like the “blotch of Egypt,” and representing some extraordinary outbreak of moral and social evil, the manifestation of deep-seated disease within.

This was that tremendous outbreak of social and moral evil, of democratic fury, atheism, and vice, which was speedily seen to characterize the FRENCH REVOLUTION:—that of which the ultimate source was in the long and deep-seated corruption and irreligion of the nation; the outward vent, expression, and organ in its Jacobin clubs, and seditious and atheistic publications; the result, the dissolution of all society, all morals, and all religion, with acts of atrocity and horror accompanying, scarce paralleled in the history of man, and producing anguish of correspondent intensity, throbbing throughout the social mass and corroding it. From France, as a centre, it spread like a plague throughout its affiliated societies, to the other countries of Papal Christendom, and wheresoever its poison was imbibed, was as much the punishment as the symptom of the corruption within. Mark its progress! First, in the October of that same year (1789)

A. D. 1789.

came the atrocity of the night-assault by the Parisian mob on the palace at Versailles, the cold-blooded murder of two of the

royal body-guards, a ferocious attempt at murdering the Queen, and abduction of the King in bloody triumph to the capital, there to be, together with the National Assembly itself, under the surveillance and influence of the sovereign democracy of Paris. Then, in November following, the confiscation, by act of the National Assembly, of all the church estates; and also in 1790, its declaration of the Rights of Man, that code of anarchy and revolution. Then, under the Legislative Assembly, the speedy ascendancy to power of the Paris Jacobin Club, and numberless affiliated Jacobin provincial associations—followed by the attack on the palace, massacre of the Swiss guard, imprisonment and dethronement of the King, and murders with demoniacal ferocity of the Royalists in the prisons. Then, under the National Convention, or third National Assembly, the iniquitous trial, condemnation, and execution of the King, with the Queen's soon following: the declaration of war against Kings, and fraternization with Revolutionists all over the world. Then the reign of terror under Robespierre, the revolutionary tribunal and civil wars and massacres of La Vendée and Lyons, massacres in the mass by shooting, drowning, or roasting alive, such as almost to pale the horrors of Coreyra itself in the comparison. Then, with the threat of dethroning the King of Heaven, as well as kings of the earth (so did the people rage, and take counsel against the Lord and against His anointed,) the public renunciation of Christianity and of God—followed by the worship of a prostitute as Goddess of Reason, with all the orgies of licentiousness accompanying, (a meet sign that morality, as well as mercy, had perished with religion), the abolition of the Sabbath and of all religious emblems and worship, the proclamation of death being eternal sleep, and finally the procession at Lyons in mockery of Christianity—in which procession (oh! awful blasphemy) an altar having been raised to an atheist democrat, a crucifix and gospel were burnt upon it, the consecrated bread trampled under feet of the mob, and an ass, which had been led about the city bearing the sacred vessels, compelled to drink, out of the communion cup, of the sacramental wine!—Such was the development of the real character of the Revolution, as the national Convention settled it; and as the Directory two years after received, and handed it down to the first Consul, Napoleon. And looking at the fever of infuriate passions from which it sprang, the horrid moral corruption which it both exposed and engendered, the heart-corroding sufferings caused by it, and the infectiousness by which it was its own propagator, with every wind and in every country adjacent—what could more fitly prefigure it than the Apocalyptic symbol of the men of Papal Anti-Christendom as if plague-struck, breaking out all over with its corrupt, loathsome, contagious, eating ulcers? Truly, “the whole head was sick, the whole heart faint. From the sole of the foot even unto the head there was no soundness in it, but wounds, and bruises, and putrifying sores.” As for any bandage that might have bound up its miseries, or ointment to mollify them, it had in the madness of the paroxysms of the plague rejected and destroyed them all.—Such were the consequences of the nation's rejection of God: such the first expression of his wrath, in answer to their wrath. He gave them up to their own reprobate minds. He left their passions to unchain themselves against their fellow-men—passions earthly, sensual, devilish. The

literal evil ulcer used in the figure, was peculiarly an Egyptian plague. So was this symbolic ulcer a plague springing from the symbolic Egypt (chap. xi. 8)—Papal Rome and its corrupt system. History shows, that the source and first origin of the French revolutionary sore is traceable to the corruptions of the Papal religion itself, among the people and in the kingdoms—France especially—where it was established. Thus, first, the **INFIDELITY** and **ATHEISM**, which acted so tremendous a part in the convulsions of the French Revolution, may be considered as both the child and nursing of the Papal system established in France—its child, as having originated in no little measure from the revolting of man's reason at the incredible dogmas propounded by it, and of man's natural moral sense at the cruelties and oppression with which it enforced them—its nursing, as having been not only tolerated by it, in its earlier speculative and quiescent form, but even adopted by many of the most talented and literary of professing Roman Catholics, both lay and clerical. The infidelity thus cherished was not always to be merely speculative. Secured from injury by the very circumstance of its long tolerance and large diffusion, the infidel philosophy collected its strength and venom, and under Voltaire and other leaders formed and carried on that celebrated and monstrous conspiracy, of which the object was the overthrow of all religion. The bitterness of this conspiracy was expressed in its very motto, "Crush the wretch," meaning our Lord Jesus. The most effective weapon and argument in attempting to accomplish this awful design were the **ABSURDITIES**, **HYPOCRISIES**, **IMMORALITIES**, **CRUELITIES**, and **WICKEDNESS** of the **PAPAL CHURCH** and **RELIGION**, as if forsooth a fair representative of Christianity. The moral licentiousness, which aggravated so greatly the horrors of the Revolution, is also traceable, and yet more directly, to the Papal Jesuit system received and established by Louis XIV. in France. The democratic regicidal principle itself of the Revolution was precisely that, which had been previously advocated and acted on by both Papal Jesuits and other Papists in France, lay and clerical, against the Protestants. So long as the kings of Christendom remained faithful to the Papacy, there was of course no need of recurrence on its part to any but the monarchical principle. But after the Reformation, when many monarchs had revolted from the Popedom, other political principles seemed expedient at Rome, and were accordingly promulgated and acted upon. By the highest ecclesiastical authorities, both there and in France, the doctrine of the **SOVEREIGNTY OF THE PEOPLE** was asserted. It was laid down that the supreme temporal power was placed by God in their hands; and that they thus retained an indefeasible right to alter the forms of Government, resume the sovereignty, and dethrone, and even execute a king for neglect of his duties. Yet once more, in regard to the atrocities and cruelties practised on principle against the French Papal priests and their aristocratic and other adherents at the Revolution, it is to be observed that precedents were but copied therein of similar atrocities practised in earlier days by the Papal clergy, Papal king, and Papal nobles of France, against their innocent Protestant brethren. These precedents were in fact remembered, and held out to public notice and execration, at the time. Thus, if the Apocalyptic figure of a noisome and grievous sore indicate the outbreak into painful ulceration of corruptions **PREVIOUSLY EXISTING** in the

body-politic of them that worshipped the Beast's image and bore his mark, the figure was fulfilled in the history of the French Revolution. Whether we consider the horrors and sufferings arising out of the national atheism, licentiousness, revolutionary democratism, or blood-thirstiness of spirit then exhibited, they were but the evolution into violent action of the corrupt principles, religious, moral, social, and political, infused and cherished long before in the nation—and indeed in great measure as a part of its religious system—by the Papal Beast which it worshipped. And so we are led onward. In the Apocalyptic Vial-outpourings one quickly followed another; and scarce had the noisome ulcer of the first Vial developed its earliest malignity in France, and begun to taint with its contagion the states conterminous, when other Vials of wrath,—a second, third, and fourth—involving terrific judgments of war and bloodshed, by sea and by land, succeeded. “The first burst of popular fury,” says Alison, “was followed by an ardent and universal passion for arms.” The “infernal energies of the destroying principle” were to be manifested—that principle which, as the same writer elsewhere says, “not oceans of blood have yet washed away, and which was destined to convulse the world.”

3. *And, in striking parallelism with the judgments under the Trumpets, the second angel poured out his vial upon the sea, on which the judgments of the second Trumpet fell:*

3. *And the second angel poured out his vial upon the sea: and it became as the blood of a dead man. And every living soul died in the sea.*

and, as then so now, it became as the blood of a dead man: and every living soul died in the sea.

A.D. 1793.

As under the second Trumpet the devastations of Genseric and his Vandals fell upon the MARITIME PROVINCES of Rome, and destroyed its maritime power and commerce; so now, this awful judgment of the second Vial fell on and destroyed the maritime power, commerce, and colonies of the countries of Papal Christendom, that is, of France, Spain, and Portugal—these being the only Papal kingdoms to which such maritime colonies and power attached. And the fulfilment of the prophecy, so interpreted, stands conspicuous in the history of the wars that arose out of the French Revolution. A two-fold agency was made subservient, under the over-ruling of Divine Providence, to accomplish this:—first, that of the democratic revolutionary spirit of the first Vial, propagated, like a pestilence, across the sea into the French and Spanish colonies; secondly, that of the maritime power of England, long separated from the Papacy, though once the tenth part of its city, and now the bulwark, not of Protestantism only, but almost of the very profession of Christianity itself. Altogether in this naval war, from its beginning in 1793 to its end in 1815, there were destroyed near 200 ships of the line, between 300 and 400 frigates, and an almost incalculable number of smaller vessels of war and ships of commerce. The whole history of the world does not present such a period of naval war, destruction, and bloodshed. In the figurative language of prophecy, “The sea became as the blood of a dead man.”

4. *And again in accordance with the parallel judgment of the third trumpet, the third angel poured out his vial on the rivers and fountains of*

4. *And the third angel poured out his vial upon the rivers and fountains of the waters: and they became blood.*

the waters, and they became blood. In April, 1792, war was declared by the French National Assembly against the German Emperor; in the September following against the King of Sardinia: and, ere the close of that year, both the Rhine began to be notable, as a fatal scene of the outpouring of this Vial of blood, and advance was made by the French towards a second scene destined to suffer under it, the Alpine streams of Piedmont and Lombardy. Moreover, the Danube, the other great frontier river of the old Roman world and Papal Christendom, began soon to feel also the outpouring of the Vial. And it was so felt in the whole range of the scene allotted to it, as to warrant the bold assertion, that in the whole history of European wars—from the first rise of the ten Papal kingdoms in the sixth century even to the present time—there is not recorded any one war in which these three valleys of the Rhine, the Danube, and the Po, had such a vial of wrath, or anything like it, poured out upon them. But what the reason for judgments so terrible? Amidst many national sins that doubtless concurred to evoke them, there was one thus declared to St. John in the verses following:—

5. *And I heard the Angel of the waters say, Thou art righteous, O Lord, which art and wast, the Holy One, because thou hast judged thus.*

6. *For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty; true and righteous are thy judgments.*

The judgments of the third Vial were a righteous retribution from God on the countries and nations judged, for murders previously committed by them on his saints and prophets. And the applicability of this ground for judgment to the nations no doubt intended in the prophecy—the Piedmontese, and Austrians, and French—is notorious. The cruelties of the French against the associated Waldenses and Albigenses before the Reformation, and the Hugonots and Calvinists after it—of the Piedmontese and their ruling Princes of Savoy against the Waldenses of Piedmont in every century from the 13th to the 18th, and of the House of Austria against both the Waldenses, the Hussites, and afterwards the Lutherans, in Lombardy, Bohemia, Moravia, the Netherlands, and other of its provinces, are matters of history. Indeed, in the valleys of the Rhine, the Danube, and the Po, there are but few of the localities famed as scenes of carnage and bloodshed in these Wars of the Revolution, which may not have other and holier recollections associated with them, in the mind of the Christian traveller, as scenes of the martyrdom or the sufferings of Witnesses for the Lord Jesus.

8. Once more the parallelism with the Trumpet-judgments is preserved: *and the fourth angel poured out his vial upon the Sun*—a prediction accomplished in the wars of the

French Revolution, more especially in 1806, the year after the battle of Austerlitz, when the German Emperor, on the requirement of Napoleon,

8. *And the fourth angel poured out his vial upon the Sun, and power was given him to scorch men with fire.*

renounced the title of EMPEROR OF THE HOLY ROMAN EMPIRE AND OF GERMANY. So the Holy Roman Empire, as it A.D. 1806. was called, having lasted 1000 years from the time of Charlemagne, was declared to be no more, and the imperial sun of Papal Christendom darkened, the Emperor Francis retaining the title of Emperor simply as sovereign of his hereditary Austrian dominions. And when in 1809 he made another desperate effort to emancipate both himself and the other European sovereignties, the battles of Eckmühl and of Wagram turned his hopes into despair; and he only purchased peace by giving his own daughter, the Archduchess Maria Louisa, in marriage to the oppressor, and with her an implied acquiescence in his usurpations and tyranny. Within two short years from this time most of the once-independent sovereignties of Western Europe were revolutionized, and their light eclipsed in the political heaven. First, the power of Prussia (of Prussia nominally Protestant, but long since imbued with French infidelity and German neology) was utterly overthrown in the fatal battles of Auerstadt and Jena, and its king shorn of half his dominions—then the Saxon Elector, aggrandized with Prussian territory, made King of Saxony by the king-making Napoleon—then his own brother, Jerome, similarly aggrandized, constituted King of Westphalia, another brother (Louis) King of Holland, another (Joseph) King of Spain and Portugal, and his General Murat King of Naples. Never before had there been such a subversion of old dynasties, and change to new ones, in the history of modern Europe: never—to use the symbolic phraseology of Scripture prophecy—such a darkening of the sun, and shaking of the powers of heaven, in the political firmament. *And power was given him*—to the angel of the Vial—*to scorch men with fire.* So grievous were the sufferings which followed upon the judgments, that even Napoleon's own secretary, Bourrienne, writes in regard to these transactions—"When at a distance from the theatre of glory, we see but the melancholy results which have been produced, the GENIUS OF CONQUEST can only be regarded as the GENIUS OF DESTRUCTION."

9. *And the men were scorched with great heat.* But notwithstanding these visitations of wrath, they continued in their apostasy, and they blasphemed the name of God which hath power over these plagues. *And they repented not to give him glory.*

9. *And the men were scorched with great heat. And they blasphemed the name of God which hath power over these plagues.* During the fearful period already passed in review, from 1789 to 1809—i.e. from the first outbreak of the revolutionary venom in France, to the final prostration of the German Empire in opposing it—no evidence appeared of these judgments having been effective for their intended purpose, no case of the suffering nations renouncing the Papal Apostasy for a purer faith, and turning, like some at the Reformation, to the God that smote them. France, wearied with the absurdity and impolicy of its national atheism, had indeed abandoned it; for the profession, however, not of a true scriptural faith, but again of Popery: and this chiefly as a principle of tranquillization and control to weaker minds; while all the energy of the nation, especially at home in the capital, and among the soldiery abroad, continued leavened with the old infidelity. There had been no repenting in France to give God glory. The same was substantially the case

in Italy, Germany, Spain, Portugal—the Romish superstition being professed nationally, the French infidelity cherished in the heart; and together with it, instead of humiliation under God's judgments, there existed a bitter blaspheming rebelliousness of spirit against Him who sent them. *And they repented not to give him glory.*

10. *And the fifth angel poured out his vial upon the throne of the Beast—the same as that of the seven-headed Dragon, who gave it to the Beast (chap. xiii. 2); it was the throne of the seven hills, the SEE OF ROME.* The solution of the great question of the termination of the 1260 years is involved in the accomplishment of this prediction. Significant symptoms had not been wanting for fully half a century before the French Revolution, which showed the attachment of the kings to have more than grown cold towards the Pope, and a preparation of mind to have risen up within them for the overthrow of his domination and the spoliation of the Church his associate. But as yet there was no mortal blow struck against Papal supremacy; no notable commencement of any such hating, tearing, and consuming, as by fire, of the Romish Church, with the bitterness and animosity intimated in prophecy, by the then rulers and people of the kingdoms of Western Christendom. This was reserved to the epoch of the Revolution; and also to that country which under Clovis, 1300 years before, had first of the Western Kingdoms attached itself to Rome, and of which the king had in consequence thenceforward borne the title of Eldest Son of the Church. The blow was there and then instantaneous. Scarce was the National Assembly constituted in the summer of 1789, than it entered on its course of spoliation. One of the first measures was to abolish tithes, establishing an insufficient rent-charge on the State in lieu of them; a second, at one fell swoop, to sever from the Church, and appropriate as national property, all ecclesiastical lands throughout the kingdom, lands, let it be observed, which had been regarded ever before as not French property only, but that of the Romish Church; and as needing therefore the Pope's sanction to its alienation. Then followed the suppression of all monastic houses in the kingdom, to the number of 4000: and, in regard of the clergy, already made pensioners of the State, the substitution of popular election for institution after the Papal Concordat; and the requirement from each of them, on pain of forfeiture of the pension, of a solemn abjuration of all allegiance to the Pope. And then in 1793 (the last year of the four) the Decree was issued for the abolition of the Christian (or rather Romish) religion in France. Hereupon the Churches were many of them razed to the ground, others were left in partial ruin, and of the rest the most sacred were defiled, the treasures rifled, and the bells broken and cast into cannon. The whole French ecclesiastical establishment was destroyed. As to the French clergy themselves 24,000 were massacred, with every horrid atrocity. Begun in France, the spoliation of the Harlot-Church, and of its Papal patron and head, spread quickly into the other countries of Christendom. A propagandist spirit, in respect of this as in respect of its other principles, was one of the essential charac-

teristics of the Revolution; and the tempests of war gave it wings. At last ROME itself was laid open to the conqueror, and the French armies urged their march onward to the Papal capital. The Pope saved himself only by vast concessions to the victor, and soon after experienced in person the bitterness of the prevailing Anti-Papal spirit. In the Sistine Chapel of the Vatican, the ante-hall to which is covered with frescoes representing the massacre of St. Bartholomew's day (was the scene ordered as a memento of God's retributive justice?), while seated on his throne, and receiving the congratulations of his cardinals on the anniversary of his election to the Popedom, he was arrested by the French military, the ring of his marriage with the Church Catholic torn from his finger, his palace rifled, and himself carried prisoner into France, only to die there in exile shortly after.—The Vial had thus touched "the throne of the Beast," just in Apocalyptic order, after the first and earlier sprinkling of each of the four preceding Vials. And though the temporary success of the allies under Suwarrow made feasible the election of

another Pope, and temporarily repaired the ruin of the Papal throne, yet it was but an intermission from worse to come.

A. D. 1809.

For not many years after, viz. in 1809, the full outpouring of the Vial upon the throne of the Beast took place in the promulgation of Napoleon's two celebrated Decrees of Schoenbrunn and Vienna, whereby the Pope's temporal authority over the Roman State was abolished, and Rome itself incorporated with France, as the second city of its empire. To these decrees all the ten kingdoms of Western Christendom—England alone excepted, the tenth of the city, already long since broken off from the Popedom—appeared before the world assenting and consenting parties. The Pope vented the bitterness of his soul in the fulmination of an excommunication of the French Emperor and his adherents, expressed after the old model, and with the old haughty Papal pretensions. But it was only to serve as a memorial, by its detail of wrongs, of the fulfilment, in part, of the prophecy (chap. xvii. 16), respecting the Kings of Western Christendom at last hating, and spoiling, and persecuting the Romish Church and Pontiff—him that had been, for full twelve long centuries before, the object of their profoundest veneration and worship. Its perfect impotency of effect, and the ridicule the fulmination of wrath met with, only the more clearly proved, that the days of Papal supremacy were ended. And a little after, being carried off prisoner by the French, first to Savona, then to Fontainebleau, as if sensible of the hopelessness of the Papal fall, and in forced resignation to his fate, he signed a new Concordat, of which the very preliminary condition was his separation for ever from Rome. So did he set his own seal to the fact of the outpouring of this Vial on the Papal throne having been consummated.—It was Napoleon's policy and intention to fix him and the Papal See in the Archiepiscopal Palace at Paris—the spiritual head of the Catholic Church, under his own eye and restraint, in the new capital of Catholicism. And indeed all tended to that result: which, however, could not be, because inspired prophecy connected the Popedom and Rome locally together, until Rome's final and terrible destruction, not by man, but God. Accordingly the sudden and wonderful overthrow of Napoleon's power occurred to prevent it; an overthrow more sudden than even its rise. But even then, and when so

strangely, as De Pradt says, "Catholicity having deserted him, four heretical kings bore the Pope back to Rome," still he sat not on his throne as he did before. His power was crippled; *his kingdom was darkened*; his seat unstable; the riches of his Church rifled; and a mighty precedent and principle of action established against him—a precedent and principle which could scarce fail of bearing similarly bitter fruit afterwards, and so of prolonging or renewing the consuming judgment on the Beast predicted in Daniel, and the desolation of his Harlot-Church by the ten horns, predicted in the Apocalypse. So that, in Apocalyptic language, *they gnawed their tongues from the pain.*

These events show that the French Revolution is fitly considered to be a primary terminating epoch to the 1260 predicted years of Papal supremacy. In further confirmation of this, the two following remarks may be added. First, that the establishment at that time by the revolutionary, and afterwards the Napoleonic and other codes, of equal toleration to Protestants as to Roman Catholics (the former a proscribed class up to that epoch in the European kingdoms) seems to point it out as the time, when the Two symbolic Witnesses may be considered also to have begun partially to put off their sackcloth. Secondly, that the continuance in force even until then, in the several countries of Papal Christendom, of the old Popedom-favouring Code of Justinian, a Code first promulgated in the years 529—533, and its then sudden and rapid supersession by new Anti-Papal Codes, which originated from the French Revolution of 1789—1793 and expressed its spirit, are facts which furnish a very notable mark of contrast between the characters, juridically and constitutionally considered, of the epoch of primary commencement, and epoch of primary ending, of the 1260 years.

11. *And, as the history of the times too plainly shows, they still blasphemed and dishonoured the God of heaven from their pains and sores: and they repented not of their deeds*

11. *And they blasphemed the God of heaven from their pains and sores. And they repented not of their deeds.*

by turning to him who smote them. In the Papal instructions, for example, of 1803, to the Nuncio at Vienna, on occasion of the proposed assignment of certain German Churches and Chapters to Protestants, Pope Pius VII. re-asserted the most intolerant of the old Papal dogmas against Protestant heretics; declaring them still liable, even as of old, to confiscation of property, and (if sovereigns) to deprivation of their sovereignties, as the fit penalty of the crime of heresy: "although," as he added mournfully, "in these calamitous times it is impossible to execute, and inexpedient to recal, the holy maxims." And when these calamitous times passed away, and after twenty-five years of convulsion and distress, the rod of the oppressor was, in 1815, broken, and peace re-established, and both Pope and Princes restored to their several kingdoms in the European world—was there any turning to God? It was an ominous prognostic, that in his proclamation from Cezena, May 5, 1814, just a little before re-entering Rome, the Pope applied to himself the ancient Papal title, "God's Vicar on earth." For in that one word was wrapped up a re-assertion of all his old impieties and blasphemies. The acts that followed accorded well with this beginning. A few days after the proclamation he solemnly

crowned at Ancona a miraculous image of the Virgin, the counterpart of that at Rome, as if the guardian and saviour of Ancona; and fixed its festival, and attached a plenary indulgence to its worship. Arrived at Rome, the old system of the religious doctrine and ceremonial was left unchanged: and in his most solemn yearly act of benediction he referred salvation to the merits of the Saints and the Virgin.

And what of the Princes of the nine kingdoms spiritually subordinated under the old regime to Rome? They repented. But of what? and how? M. Ranke answers the question. "The restored governments of Southern Europe repented of their former insubordination to Rome. They thought they had thus unchained the tempest by which themselves had been overthrown; and behold in the Pope their natural ally. And what then remained? What but that the sentence, the awful sentence, should go forth against them—"Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more?" The prophecy intimated as much to St. John. Yet a little further respite, it foreshowed, would be granted to them, while the next Vial was discharged on another and different corrupter and desolator of the Roman earth—the Moslem Turk from the Euphrates. Then would the time arrive for the outpouring on the apostate Princes and countries of Papal Rome—the mystic Babylon and Sodom, as well as Egypt, of the Apocalypse,—of the last and the most terrible of all God's Vials of wrath.

12. *And the sixth angel poured out his Vial on the great river Euphrates: and the water thereof, which represented the same Turkish Power which was described under the sixth Trumpet as loosed from the Euphrates, was dried up.*

12. *And the sixth angel poured out his Vial on the great river Euphrates. And the water thereof was dried up, that the way of the kings from the East might be prepared.*

During the progress of the revolutionary wars in Europe, though not without an early sprinkling of the Vial, the Turkish Power had yet remained comparatively uninjured. For the French expedition of 1798, which conquered Egypt, was soon expelled by the English under Abercrombie; and the political state of the Turkish Empire became as before. And in 1802 a Christian commentator, musing on this prophecy, expressed his marvel as to the means by which the Vial was to take effect, and an empire, still so populous and mighty, to be wasted and dried up.—So things continued in the main till the very beginning of 1820.

A.D. 1820.

"That year the Ottoman empire," says the Annual Register for 1820, "found itself freed at once from foreign war and domestic rebellion." But before the year ended how was the scene changed; and what causes introduced of exhaustion and distress that have since then never ceased to operate! Internal revolt and insurrection, foreign war brought on by its own infatuation, the rebellion of its own Egyptian Pasha, and the depopulating judgments of God himself in earthquakes and famine and pestilence, were the causes of this drying up. On the whole, it must strike even the most careless observer, that from the epoch of the year 1820 the exhaustion of the Turkish Power, and drying up of the flood with which for 300 years and more it had inundated half Christendom, has been going on with a rapidity beyond what any sober mind could *a priori* have anticipated—Moldavia, Wallachia,

Greece, Algiers, have now all emerged from it as Christian principalities or provinces, and the Christian (professedly Christian) population in them become again dominant.—Nor has the drying up yet ceased. East and West, North and South, rebellions of Pashas and insurrections of people are rife; and everywhere the process of internal decay and depopulation goes on. The Persian and Kurd from the East, and the Russian from the North, look on, and mark the process. It is evident that nothing supports what remains of the once mighty power of Turkey, but the policy of the Princes of Christendom. But what the end of this?—the FUTURE must interpret the prophetic words—*that the way of the kings from the East (perhaps the Jews) might be prepared.*

* * * * *

And here we must drop the veil, and record simply the words of the sacred volume, and leave Time to reveal the mysteries of the FUTURE: premising only, in the first place, that the next two verses seem singularly to describe the times in which we are living, when the three spirits of Scepticism, Popery, and Priestcraft, from the mouths of the Dragon, the Beast, and the False Prophet, are deluding multitudes, and preparing Christendom for some great and awful conflict; and, in the next place, that if the foregoing interpretation of these wonderful visions be true, and the Edict of Phocas be taken as a second commencement of the 1260 years, as suggested above (p. 64), the present struggle of Popery to regain its ascendancy and to recover from the shock it sustained under Napoleon the First, must issue in some great event, about A.D. 1866, which will give the death-blow to the whole Papal Usurpation.

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13. *And I saw come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet, three unclean spirits like frogs.*

14. *For they are spirits of demons, working miracles (or signs), which go forth to the kings of the whole world, to gather them together to the war of that great day of God Almighty.*

15. *Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.*

16. *And he gathered them together into a place called in the Hebrew tongue, Armageddon.*

17. *And the seventh Angel poured out his Vial upon the air: and there came a great voice from the temple of heaven, from the throne, saying, It is done.*

18. *And there were lightnings, and voices, and thunders: and there was a great earthquake, such as was not since men were upon the earth—such an earthquake so great.*

19. *And the great city was divided into three parts: and the cities of the nations fell. And Great Babylon was remembered before God, to give unto her the cup of the wine of the fierceness of his wrath.*

20. *And every island fled away; and the mountains were not found.*

21. *And there fell upon men great hail out of heaven; every stone about a talent's weight. And the men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.*

XVII. 1. *And there came one of the seven angels which had the seven vials, and talked with me, saying unto me,* Come hither; I will shew unto thee the judgment of the Great Whore, that sitteth upon the many waters:*

2. *With whom the kings of the earth have committed fornication: and the inhabitants of the earth have been made drunk with the wine of her fornication.*

3. *So he carried me away in the spirit into the wilderness: and I saw a Woman sit upon a scarlet-coloured Beast, full of names of blasphemy, having seven heads and ten horns.*

4. *And the Woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls; having a golden cup in her hand, full of abominations and filthiness of her fornication:*

5. *And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of harlots and abominations of the earth.*

6. *And I saw the Woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*

7. *And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the Woman, and of the Beast that carrieth her, which hath the seven heads and ten horns.*

8. *The Beast, that thou sawest, was and is not; and is to ascend out of the bottomless pit and go into perdition; and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the Beast that was, and is not, and yet is.*

9. *And here is the mind which hath wisdom. The seven heads are seven mountains, on which the Woman sitteth:*

10. *Also they are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.*

11. *And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*

12. *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings at one and the same time with the Beast. (see pp. 55, 61).*

13. *These have one mind, and shall give their power and strength unto the Beast.*

14. *These shall make war with the Lamb: and the Lamb shall overcome them (for he is Lord of lords and King of kings): and they that are with him, the called and chosen and faithful.*

15. *And he saith unto me, The waters which thou sawest, where the Whore sitteth, are peoples and multitudes and nations and tongues.*

* The explanations of symbols given in this chapter have already been made use of in the Paraphrase of chapter xiii.

If this vision was shown to St. John in his *representative* character, it would seem to teach us that, at some time not distant, the Church will have a clearer apprehension than ever, that Papal Rome is the subject of these predictions.

Mr. Elliott refers ver. 16 to the ten Gothic powers who spoiled and burned Imperial Rome in the fifth and sixth centuries, and so desolated her campagna, as to originate its long lasting desert state, so well described by Gibbon (see *Horæ*, Vol. IV., p. 28). But a further fulfilment may still be looked for, or is at present taking place.

16. *And the ten horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.* (see p. 87).

17. *For God hath put in their hearts to fulfil his will and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled.*

18. *And the Woman which thou sawest, is that great city, which reigneth over the kings of the earth.*

XVIII. 1. *And after these things I saw another angel coming down from heaven, having great power; and the earth was lightened with his glory.*

2. *And he cried with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the prison house of every foul spirit, and the prison of every unclean and hateful bird.*

3. *For all nations have drunk of the wine of the poison of her fornication; and the kings of the earth have committed fornication with her; and the merchants of the earth are waxed rich through the abundance of her luxury.*

4. *And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues!*

5. *For her sins have reached unto heaven, and God hath remembered her iniquities.*

6. *Reward her even as she rewarded you: and double unto her double, according to her works; in the cup which she hath filled fill to her double!*

7. *How much she hath glorified herself, and lived luxuriously, so much torment and sorrow give her! As to that she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow;*

8. *Therefore shall her plagues come in one day, death and mourning and famine; and she shall be burnt with fire: for strong is the Lord God who judgeth her.*

9. *And the kings of the earth, who have committed fornication and lived luxuriously with her, shall bewail her and lament for her when they shall see the smoke of her burning,*

10. *Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.*

11. *And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandize any more:*

12. *The merchandize of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and of iron, and of marble,*

13. *And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.*

14. *And the fruits, that thy soul lusted after, are departed from thee; and all things which were dainty and goodly are departed from thee; and thou shalt find them no more at all.*

15. *The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,*

16. *And saying, Alas, alas, that great city, that was clothed in fine*

linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to naught.

17. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18. And cried, when they saw the smoke of her burning, saying, What city is like unto this great city?

19. And they cast dust on their heads, and cried, weeping and wailing; saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness; for in one hour is she made desolate.

20. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21. And a mighty angel took up a stone like a great mill-stone, and cast it into the sea; saying, Thus, with violence, shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more at all in thee: and no craftsman, of whatsoever craft he be, shall be found any more in thee: and the sound of a mill-stone shall be heard no more at all in thee.

23. And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee: For thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

XIX. 1. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God!

2. For true and righteous are his judgments: for he hath judged the Great Whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hands.

3. And again they said, Alleluia! And her smoke rose up for ever and ever.

4. And the four-and-twenty elders and the four living creatures fell down, and worshipped God that sat on the throne, saying, Amen; Alleluia!

5. And a voice came out of the throne, saying, Praise our God all ye his servants, and ye that fear him, both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth:

7. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8. And to her it was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints.

9. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10. And I fell at his feet to worship him: and he saith unto me, See thou do it not: I am thy fellow-servant, and (the fellow-servant) of thy brethren, that keep up the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11. *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war.*

12. *His eyes were as a flame of fire, and on his head were many diadems; and he had a name written, that no man knew but himself.*

13. *And he was clothed in a vesture dipped in blood, and his name is called, The Word of God.*

14. *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

15. *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule over them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.*

16. *And he hath on his vesture and on his thigh a name written: King of kings and Lord of lords.*

17. *And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;*

18. *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them, and the flesh of all men both free and bond, both small and great.*

19. *And I saw the Beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*

20. *And the Beast was taken, and with him the False Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone.*

21. *And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.*

XX. 1. *And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.*

2. *And he laid hold on the Dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years,*

3. *And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*

4. *And I saw thrones; and they sat upon them; and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and whosoever had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads or in their hands: and they lived and reigned with Christ a thousand years.*

5. *But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*

6. *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

7. *And when the thousand years are expired, Satan shall be loosed out of his prison,*

8. *And shall go out to deceive the nations which are in the four quarters*

the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and encompassed the camp of the saints about, and the beloved city. And fire came down from God out of heaven, and devoured them.

10. And the Devil that deceived them was cast into the lake of fire and brimstone, where the Beast and the False Prophet are: and shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and him that sat upon it; from whose face the earth and the heaven fled away, and there was found no place for them.

12. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it. And death and hades gave up the dead which were in them: and they were judged every man according to their works.

14. And death and hades were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

XXI. 1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them, and be their God.

4. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things: and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will shew thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11. *Having the glory of God : and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.*

12. *And it had a wall, great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel ;*

13. *On the east three gates ; on the north three gates ; on the south three gates ; and on the west three gates.*

14. *And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.*

15. *And he that talked with me had a golden reed, to measure the city, and the gates thereof, and the wall thereof.*

16. *And the city lieth four-square, and the length is as large as the breadth ; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.*

17. *And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.*

18. *And the building of the wall of it was of jasper ; and the city was pure gold, like unto clear glass.*

19. *And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ;*

20. *The fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst.*

21. *And the twelve gates were twelve pearls ; every several gate was of one pearl ; and the street of the city was pure gold, as it were transparent glass.*

22. *And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it.*

23. *And the city had no need of the sun, neither of the moon, to shine in it ; for the glory of God did lighten it, and the Lamb is the light thereof.*

24. *And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour into it.*

25. *And the gates of it shall not be shut at all by day : for there shall be no night there.*

26. *And they shall bring the glory and honour of the nations into it.*

27. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie ; but they which are written in the Lamb's book of life.*

XXII. 1. *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the thrones of God and of the Lamb.*

2. *In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month ; and the leaves of the tree were for the healing of the nations.*

3. *And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him.*

4. *And they shall see his face ; and his name shall be in their foreheads.*

5. *And there shall be no night there : and they need no candle, nor light*

of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

6. *And he said unto me, These sayings are faithful and true : and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.*

7. *Behold, I come quickly : blessed is he that keepeth the sayings of the prophecy of this book.*

8. *And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.*

9. *Then saith he unto me, See thou do it not : for I am the fellow-servant of thee, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.*

10. *And he saith unto me, Seal not the sayings of the prophecy of this book : for the time is at hand.*

11. *He that is unjust, let him be unjust still ; and he that is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still.*

12. *And, behold, I come quickly ; and my reward is with me, to give every man according as his work shall be.*

13. *I am Alpha and Omega, the beginning and the end, the first and the last.*

14. *Blessed are they that wash their robes, that they may have right to the tree of life, and may enter in through the gates into the city ;*

15. *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

16. *I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*

17. *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.*

18. *For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.*

19. *And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*

20. *He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.*

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